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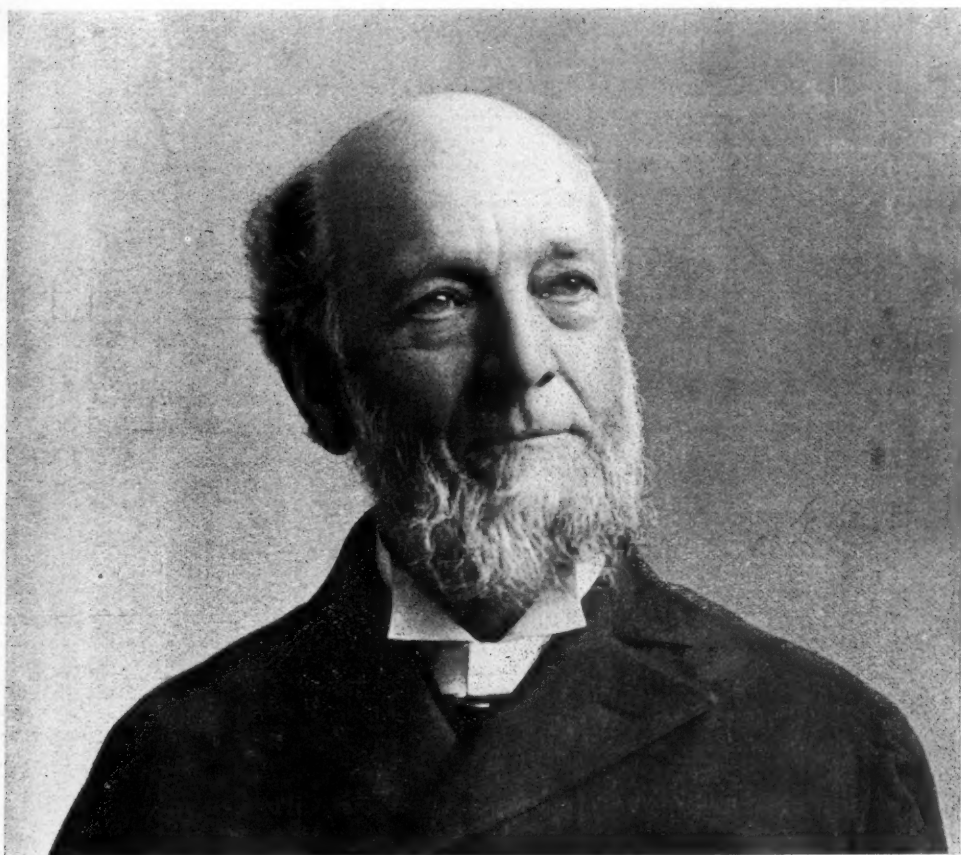
# THE CONGREGATIONALIST AND CHRISTIAN WORLD

*First of the month number*

Volume LXXXVII

5 July 1902

Number 27



BISHOP JOHN H. VINCENT

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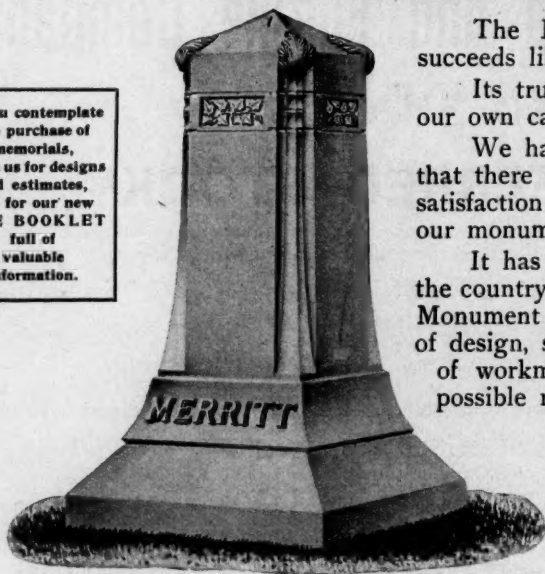
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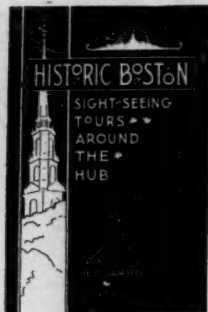
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# THE CONGREGATIONALIST

Saturday  
5 July 1902

and Christian World

Volume LXXXVII  
Number 27

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## A Prize for Prayer Meeting Topics

For nearly fifteen years The Congregationalist has put out every autumn, through its annual handbook, a set of prayer meeting topics which have become a staple feature in the life of hundreds of churches over the country. It has been our desire to make these topics as helpful and practical as possible, and every year an increased effort has been made to vary and strengthen the list. But we realize that the problem is not an easy one, and the different lists from year to year may not have been even approximately ideal.

With a view to making the list which we shall print in our 1903 Handbook the best ever issued, we offer a prize of \$25 for the largest number of topics which we shall see fit to incorporate into our list. This competition will close September 15. It will be in order to submit any set of topics now or heretofore in use, but we shall be glad if a number of pastors over the land will seriously consider the preparation of fifty-two topics that shall be universally serviceable. While we may not print any single list exactly as it is sent us, we shall take the liberty of using any topics submitted, and for the largest number of topics accepted from any one source we will pay \$25.

**The Shortest Creed** "I believe God," said Paul to the terror-stricken sailors and passengers in the storm off the coast of Malta. This was not a philosophical assertion of a belief in the deity. He had seen God in a vision, who proclaimed a way of safety to himself and his companions. Those words had burned themselves into his soul. He believed them, and relying absolutely upon them proceeded to get his companions also to lean hard on God. "I believe God. He is to me a real person, whose Word cannot fail. I am surer of him than I am of my own right arm." Of course we believe in God; but do we "believe God" at all times and especially under hardships and danger? This shortest creed is fitted for every exigency.

**All Are Citizens of the World** How the horizon of every man who uses his eyes today widens! Events in their swift succession are making provincialism no longer possible. The person in a remote New England hill town who takes a daily or even a weekly paper has his attention turned to the four quarters of the earth. A few short months ago South Africa, the Philippines and China held the world's interest. Yesterday it was the West Indies and the fearful tragedy caused by Mt. Pelee. Today England, with its alternation of sorrow and joy, of disappointment and expectation, draws our sympathies across the Atlantic. Next week it may be Russia or India or Australia that will claim the largest share of the world's thought. This binding together of the nations is preparatory to the reign everywhere of Him whose right alone it is to rule.

### The High School in the Community

It is interesting to note the growing tendency of high schools to imitate the colleges and universities in the character of their Commencement exercises. Provided these do not become too elaborate, the custom is a good one. For while the higher institutions send out every summer their tens of thousands, the high schools are graduating their hundreds of thousands and the occasions ought to be made signal and significant. We are glad to note the willingness of men prominent in public and religious affairs to take appointments as speakers on these occasions. We are pleased, also, with the enrichment of programs by class day festivities, presentation of gifts to the school and by other functions which dignify in the thought of the community its free educational system. A large proportion of high school graduates go di-

rectly into the arena of the world's life. The conclusion of school days should be made for them a bright and inspiring period.

**The Students at Northfield** This year, as for sixteen years past, hundreds of college students, instead of seeking their homes at the conclusion of the academic year, are rendezvousing on the breezy slopes of Northfield, where such strong men as Pres.-elect Woodrow Wilson, "Ralph Connor," the now famous author and preacher, Rev. John Kelman of Edinburgh, Campbell Morgan, Robert E. Speer and John R. Mott are setting forth the motives to Christian life and service. A more notable array of speakers Northfield has never furnished, and the attendance testifies to the attractiveness. Harvard, which has usually been represented by a small delegation, sends this year about eighty men, besides twenty more who will enter the institution next year. The Bible teaching is in the competent hands of such instructors as Prof. Wright of Yale and Prof. E. I. Bosworth, while another Oberlin professor, Dr. H. C. King, was the preacher last Sunday morning, delivering a searching sermon on Facing the Facts of Life. Missionary interests, as always, are well to the front, through the incitements of Rev. H. P. Beach, Messrs. Mott, Foreman, Eddy and other leaders of the Student Volunteer Movement. This is the only distinctively student conference to be held at Northfield this summer, and the impression which it makes will be large and abiding.

### Sunday School Workers at Denver

**The Denver Sunday School Convention,** which we shall print next week a full account, was notable for the forward steps taken in the direction of differentiating instruction. We print on page 16 the substance of the report of the lesson committee presented by its secretary, Dr. Dunning, and which, it will be seen, was one of the most progressive documents ever submitted to the international body. Its most notable suggestion is that special courses of study be prepared both for the primary and for certain adult members of the Sunday school. The committee was also unanimous in the recommendation that publishers hereafter leave the Biblical text out of the quarterlies, and that pupils be referred for it to the Bible itself. The convention was a large and enthusiastic body, about 2,000 delegates from all over the country and from other lands being present. They raised \$13,000 for carrying forward the international work. Rev.

B. B. Tyler, D. D., pastor of one of the Christian churches in Denver, was elected president for the coming triennial and Marion Lawrence was re-elected secretary, while Boston in the person of W. N. Hartshorn was honored by his being chosen chairman of the executive committee, succeeding the late B. F. Jacobs.

**Good-by to the Debts** As a denomination are we rejoicing sufficiently over the fact that all our benevolent societies are out of debt? Two of them, the Building Society and the Sunday School and Publishing Society, never incur debts, but most of the other four have in recent years struggled with the incubus arising from an income insufficient to meet expenditures, and in the struggle they have realized that the immortal Micawber spoke the truth when on a celebrated occasion he remarked, "Annual income twenty pounds; annual expenditure, twenty pounds, ought and six, result, misery. Annual income, twenty pounds; annual expenditure, nineteen pounds, nineteen and six, result, happiness." But now, thanks to conservative administration and spurts in the way of debt-raising and special funds, we can say what could not truthfully have been said at any time during the last ten years, that all our societies are out of debt. In the case of the American Board and the A. M. A., whose financial year closes in the autumn, freedom from debt at that time cannot positively be predicted. But heroic efforts are being made to avert any balance on the wrong side. Meanwhile, in view of the satisfactory present showing, why not indulge in a thank offering all around? If you gave before under the compulsion of a debt, all the more reason for contributing now when every cent goes directly to the work.

**Open-Air Preaching on the Increase** We have grouped on another page accounts of open-air undertakings in several cities. It is encouraging that thus early in the season so many enterprises are being inaugurated. There is a rising tide of sentiment in this country in favor of a movement that has accomplished so much abroad. Now that the American people is following hard in the wake of England as respects out-of-door pursuits, it behooves the churches to adapt themselves to the situation, and we rejoice that in so many places efforts will go forward this summer on a scale commensurate with the opportunity. While union movements like that recently in evidence on the Boston baseball grounds are desirable where feasible, no church need wait for co-operation. Any pastor can begin with his own church steps or church lawn as a rostrum, as some preachers are already doing. The village green may often be the best spot for country ministers or lay workers. The reactive influence of the effort is by no means one of its least noteworthy features. It is one thing to preach the gospel amid conventional surroundings to well behaved attendants on the sanctuary, and quite another to deliver it to an audience recruited largely from the curious, the idle, the indifferent and even the irreverent members of society. But Christ faced this kind of people constantly, and

a man's testimony today to his gospel rings truest when uttered amid such conditions. The rules—referred to on page 37—under which preaching is permitted in parks in Cleveland would seem to be adapted to other cities—even Boston.

**The Tent as a Summer Agency** Local conditions may sometimes make the tent a more effective agency than open-air meetings. The Presbyterians have proved its value in Philadelphia for several summers and in New York the tent has been used to advantage. Other cities are this year falling into line. The Ministerial League of Worcester has just voted to pitch a tent near Salem Square, where union meetings, representing the Protestant forces in the city, will be carried on. The essential point in all such undertakings, whether they be in tents or the open air, is to choose a strategic locality. The gospel fisherman must go where the people are. While the meetings on the Boston baseball grounds during June were an admirable demonstration of Christian zeal and were certainly worth while as an experiment, it may be a question whether the same amount of energy expended on the Common or in the public parks, where people naturally rendezvous on Sunday, will not procure larger results among the unconverted. Church people, rather than outsiders, formed the bulk of these audiences on the ball grounds. The ideal plan is to follow the people whither they go, be it to the public squares, the country or the seashore, and the regulations covering public assemblies in any locality ought to be liberal enough to permit the holding of either tent or open-air meetings, under proper surveillance, wherever the people resort.

**The Suburban Church and Its Responsibilities** No one, whether judged by length of service or perfection of result attained, is better fitted to write on The Suburban Church than the moderator of our National Council, Dr. A. H. Bradford of Montclair, N. J. His article in the current *Outlook* is bold in its statement of the perils and infelicities of suburban church life, but optimistic on the whole, as may be inferred from the assertion that "in the not distant future the churches whose influence will set the pace for the Christian public, and whose ideals will inspire the world, will be chiefly suburban. They will not occupy the largest place in the yellow journals, but they will in the cash-books of the benevolent societies; they will not attract most attention, but they will most vitally and righteously affect society." Dr. Bradford holds that the mission of the suburban church is rather one of inspiration than organization: The residents of suburbs are individualists in religion; moreover the modern church has often been over-organized. At the same time he points out the claims of the cities on residents of suburbs and the duty that men who make their livings in cities but sleep and enjoy domestic life in the suburbs owe to the agencies making for idealism planted in the cities. He would go so far as to set free pastors of suburban churches to preach Sunday evenings in city theaters, in the mission

chapels of city churches, or wherever they could sow good seed in good ground, rather than have them "wear themselves out preaching at a second service which their own congregation neither wish for nor attend."

**Consolidation of Methodist Benevolences** The Methodist general conference of 1900 directed the board of bishops to appoint a commission to consider the consolidation of the benevolent agencies of the church and report first to the public through the church newspapers and then, a year later, to the next general conference. The editor of the *Northwestern Christian Advocate*, in order to ascertain the sentiment of the church, wrote to all the delegates to that conference and prints their replies, with the statement that there is a wide though not universal demand for consolidation. An analysis of the replies shows that the advocates of consolidation argue for it on grounds of economy of administration, acceptance of the already wide practice of the churches in lessening the number of collections and better instruction of the people by simplification of aims. The most common suggestion toward a plan is that there should be three great agencies—for foreign missions, home work and education. The objectors base their opinions on difficulties of reorganization and presentation and the greater net efficiency of separate appeals. As it is at present there is a collection for every month at least over and above the local claims of the neighborhood. Home and foreign missions are provided for by a single collection, the proceeds of which are allocated at an annual meeting of the missionary committee, and other objects are left as they have grown up in the history of the church, with more or less overlapping of fields and purposes. From our study of the replies we are of the opinion that the mind of the church is turning slowly toward a readjustment and realignment of work, but that no immediate action is likely to result from the commission's report.

**Recognition of a Pioneer Medical Mission** The representative of the Divinity School at Harvard's Commencement did well to call attention anew to the splendid service of reconciliation rendered by Samuel Fuller, the Pilgrim physician of Plymouth, in bringing together the suspicious and to a degree hostile camps of Puritans and Pilgrims. Fuller healed men's bodies while in Salem on his errand of mercy, but he also revealed to them the principles on which both bands of English colonists could, and later did, unite. He seems to have been the first "medical missionary" in America to prove how persuasive and compelling is the union of medical and surgical skill with Christian piety and consecration. It was interesting, too, to note how as Mr. Foote developed his argument the attention of President Roosevelt, Secretary Hay and other men of note who were present became tense; and the citation of Governor Endicott's noble letter to Governor Bradford, acknowledging the worth of Fuller's services and the revolution he had wrought in the Puritan's conceptions of



the Pilgrims, was exceedingly effective, not only because of its nobility of spirit, but also because of its rich, dignified English prose style.

#### A Conference of Departing Missionaries

The Presbyterian Board of Foreign Missions this year sends out sixty-five missionaries to fourteen different fields. They were gathered in New York recently for conference and instruction. It was a practical meeting in study of methods, and not for work in foreign lands alone but in visiting mission fields and stations in what is now perhaps the most cosmopolitan city of the world. The candidates for work in China, for example, saw the work among the Chinese under the guidance of a missionary to the Chinese quarter, and all visited the different centers of work among the people. This conference is the fifth which has been held with intending missionaries by the foreign board. It lasted for a week and included devotional services, addresses by the missionary secretaries, by returned missionaries and others, the visits of inspection to which we have referred and social opportunities afforded by a reception by the city Christian Endeavor societies and in private houses. It must have been of the highest interest to those who were privileged to meet and instruct these candidates for the pioneer work of Christ in other lands, as it is in thought to others. No one can doubt that this yearly consecration of our best young men and women, made evident in such a gathering of a single group of them, is a large element in the stability and progress of the church at home. And for the members of this band of 1902 the meeting and acquaintance in study must become a happy and encouraging memory in all their years of work.

#### Treat the Committees Fairly

Now that the round of spring state meetings is over, attention may properly be called to certain defects in programs. Upon their excellences our correspondents as well as ourselves have spoken at length. One fault evident in more than one instance is the lack of a fair allotment of time to the discussion of reports of committees. Doubtless this feature in past years has often consumed unnecessary time. For this reason of late years the Massachusetts General Association has required its standing committees to submit their reports in print a fortnight before the body convenes. This is an admirable change, provided it does not militate against careful consideration of the conclusions reached by the committees. For instance, this year a valuable report by a special committee on temperance was prepared by Judge W. T. Forbes of Worcester, embodying the results of careful investigation of the South Carolina Dispensary system, and kindred methods of handling the liquor traffic. This report was hardly alluded to in the sessions of the convention, while the report of the Sunday committee, which has held several meetings during the year and to which its members had freely given contributions not only of time but money, was also denied the opportunity of any extended discussion.

It will not be possible to secure men to serve as chairmen of important committees if their reports are simply received as a matter of routine. It is possible to treat certain reports in this fashion, but not all; and it will be better to reduce the business of the session or to have fewer addresses rather than to overlook the important matters brought before the association by committees which itself appoints. We trust that next year the provisional committee appointed for the meeting at Great Barrington will remedy the program at this point.

#### Notable Missionary Journeys

Christian Endeavorers have always been hearty believers in the gospel of *Go*. The rapid spread of the movement over the globe has been due, more than to any other human agency, to the willingness of Endeavorers to go and tell the news. As the years have rolled by a wider circuit has been covered, until in this present year all records have been broken by the journeyings of Dr. Clark, Secretary Baer and Mr. Eberman, to say nothing of lesser trips undertaken by their office associates. In sixteen weeks Secretary Baer covered 18,000 miles of territory, speaking in every state west of Colorado, from Mexico to British Columbia. Meanwhile Field Secretary Eberman has visited the Maritime Provinces, New England, the middle West and the South. He has been heard in scores of small places as well as in the great centers. While his secretaries have been doing such yeoman service in this country, Dr. Clark has been making another remarkable trip through Europe. When he concludes in September his nine months' labors, there will be a national Endeavor organization in every country in Europe, each with a secretary in the field. The latest word from him comes from Lisbon, and he is full of praise for the way in which God is opening up the work. He returns home in time to have a part in the New England convention, which meets in Boston in October. Such a record of missionary journeyings has never been made in the Christian Endeavor campaign before. It would have been impossible but for the biennial convention plan, which has left the leaders more free for extended journeyings.

#### Socialism and Arbitration in Australia

The latest development of Australian socialistic legislation is the starting of a Government Clothing Factory by the state of New South Wales. Tenders which had been called for the supply of clothing to various departments were canceled and steps taken to prepare a building for the operations of the state tailors. New Zealand has already a state-owned coal mine, so at least a beginning has been made with the nationalization of industries in Australasia. The steps already taken will probably be followed by state control of the liquor traffic. There is a strong agitation for making a beginning by bringing the retail trade under state control in the federal capital when it is founded. The latest court for compulsory arbitration in industrial disputes is that formed under the Industrial Arbitration Act of New

South Wales. The court consists of three persons, one being a judge, the other two laymen. Each side is represented by counsel. The proceedings are open to the public.

#### Academic Functions and Tendencies

Commencement at Harvard this year was notable because of the presence of the President of the United States and Secretary of State Hay, each of whom was made a Doctor of Laws. President Roosevelt improved the opportunity to defend in a thoroughgoing fashion three men who have borne burdens and suffered some detraction, namely, Secretary of War Root, Governor Taft of the Philippines and Ex-governor Wood of Cuba. Men may differ as to the propriety of all the acts of these public servants, and as to the need of such elaborate defense of them by the President; but all will agree that the President has a way of standing by his subordinates which will tend to make all such loyal to their chief. President Hadley's annual report, published at the Yale Commencement, is especially notable for its deliverance respecting the proposed university mission in China, and because of Yale's decision to refuse to follow the lead of Harvard and other universities which have made the degree of A. B. a requisite for admission to the professional schools. President Hadley argues that such a standard tends to create a caste of men who are able financially to take a college course, whereas he hopes to have Yale remain democratic, and be an institution where competent youth going direct from secondary schools or from private tutors can take the professional courses if duly qualified.

#### Amnesty for the Philippines

There are sentimental reasons why, if a more pacific policy in the Philippines is to be inaugurated, the declaration should be made on the Fourth of July. Hence the probability that, although the Senate and the House have not agreed on the terms of the bill defining the policy and powers of the Civil Commission in the Philippines, the President, by advice of his Cabinet and in harmony with latest information from the islands, will on that day declare amnesty for all Filipinos now in exile, and definitely place the entire archipelago, with the exception of the regions inhabited by the Mohammedan Moros, under the control of the Civil Commission. General Chaffee and the steadily diminishing military forces will then become subordinate to the Civil Commission and be its police arm. President Roosevelt's speech at Harvard University showed that he believed that the time had come when fighting was about over; and though the army officers are less sanguine than civilians as to the situation, there seem to be reasons for believing that the era of use of force has passed, and that the more difficult period of reconstruction and patient administration has come, conditions of mutual co-operation between natives and Americans varying with the localities and the tribes. Just now the dread invasion of cholera is giving concern to the army and to civilian administrators alike. The first loss of life among the American teachers sent out seems to have been due to the venturesomeness of the victims



rather than to any especially dangerous conditions in the towns where most of them teach. We had anticipated more frequent deaths among the teachers than have been reported. Admiral Dewey's testimony during the past week before the Senate Investigating Committee has shown him rather contemptuous of Aguinaldo's claims to exceptional ability as a military leader and virtue as a patriot. Admiral Dewey still rates the Filipinos' capacity for self-government higher than that of the Cubans.

Jane Toppan —  
Life-taker

Jane Toppan, a professional nurse, charged with murdering Mrs. Gibbs, was sentenced to permanent confinement in an insane asylum by the Massachusetts courts last week, the State assenting. Able alienists of the state united in pronouncing her unbalanced morally and hence not responsible. The woman now says that during her career as nurse she has craftily put no fewer than thirty-one persons out of this world. Such a record is appalling and justifies most careful study of her case by those interested in abnormal actions of mankind. Her moral irresponsibility, vouched for by experts, doubtless is a fact duplicated by many another person now in prison who should be in an asylum, and by many not in prison who are adjudged immoral but in fact are unmoral.

Russian Laws Against  
American Jews

Senator Pettus of Alabama offered a resolution in the Senate last week, which read thus:

Whereas, It is asserted that American citizens holding American passports have been and are excluded by the Russian empire from its territory, solely because of their religious belief, contrary to treaty stipulations, therefore,

Resolved, That the President of the United States is requested, if not incompatible with the public interest, to inform the Senate as to the attitude of the Russian government toward American citizens attempting to enter its territory with American passports.

The Senate adopted the resolution. It is aimed to prevent Russian disregard of the rights of such former Jewish citizens of Russia as may have come to this country, secured American citizenship and then returned to Russia for purposes of trade, or to aid in further emigration to this country. It is a matter which deserves to be investigated and resolutely followed up.

The illness of  
Edward VII.

Coronation preparations in London and celebrations incident thereto throughout the empire were suddenly stopped on the 24th because of prostration of the king making necessary a surgical operation in the abdominal region. Premonitory symptoms of illness had not been lacking, and nothing but the king's regard for his people's feelings and his disinclination to cause a postponement of the ceremony had prevented an earlier intimation that all was not well with him. The effect of so sudden a change in the plans of the British people, affecting their purses as well as their hearts, and causing disarrangement of plans that were world-wide in their ramifications, can better be imagined than described. Dismay and grief

reigned for forty-eight hours and then the clouds lifted and the sky began to lighten up. The king showed more vitality than he had been credited with having and gained steadily from the first. Then the sympathy of all the world—save Russia—came flooding in and acted as a cordial. A due sense of the stability of the throne, whatever the fate of the king, soon returned to steady the public mind and will; and now it seems as if in the early fall the coronation ceremony, very much less gorgeously carried out, may be held. For the king the experience should be chastening. For the people, as we have intimated elsewhere, the tumult of emotion through which they have passed must have its tonic and purifying effect.

The Triple Alliance  
Renewed

Germany, Austria-Hungary and Italy signed a treaty June 28, at Berlin, which renews the alliance begun in 1882 and renewed in 1887, 1891 and 1896. Rumors of Italy's alienation from her former allies have been current, and the internal troubles of Austria-Hungary have been deemed by some as sure to alter the relations between the Germans of the eastern and western empires. But while Italy unquestionably is busy building up relations of amity with France, these thus far have only affected relations of trade and commerce, and have not and need not weaken her political alliance with Germany. Undoubtedly the strife between Slav and Teuton in the Austrian empire and in the Polish provinces of Germany presages a realignment of these peoples at some future day, after the Emperor, Francis Joseph, has died. But for the time being the facts which make Austria dependent on Germany and Italy for moral—and, if need be, physical—support are much more formidable than any internal strife which the dual monarchy has to face. The precise terms of the new treaty are not revealed now. Germany hitherto has been inclined to base the alliance on political rather than economic reasons; but it is reasonable to think that Italy has insisted on conditions more favorable to her expansion of trade both in Germany and in France.

## God as Lord

Conceptions of God are changing; the fact of God remains. Nor is recognition of him as a personal being and as Providence waning, as could be proved by a collocation of sayings by statesmen, educators, poets, uttered during the past week at the various academic festivals, in reporting which the daily newspapers have been generous.

We have been especially struck by the deep religious note of Hon. Thomas B. Reed's oration at Bowdoin College, in which we find so many references to God as creator, as the source of righteousness, as the determinator of human solidarity, as one who treasures up all our aspirations after truth and justice and who plans one day to make plain that which is mysterious now. Mr. Reed has never been prominent in circles where religion colors thought or action; but he has always been a thoughtful student of man, his origin and destiny, and no one can

deeply ponder on the created being without being driven to reasoning about that being's Creator.

Take another case: The poet at Harvard's Phi Beta Kappa celebration was Prof. N. S. Shaler, eminent as a geologist and as dean of the Lawrence Scientific School, and known to a more limited circle as a profound and suggestive writer on the deepest problems of philosophy. Read his poem on Valor and what do you find? Constant reiteration of the conception that there is a God who is Lord.

The Lord is Master and we are his men.

Each with the sacrifice that waits God's call.

To light our march on God's appointed way.

For God was there, too, in the hearts of men.

Know ye God's valor goes

On two legs of a man and that his heart

Is ark to hold the covenants that seal

His right as man.

Now it is not without significance that men so separate from formal religion as Mr. Reed the publicist and Mr. Shaler the scientist should be prompted when addressing impressionable youth and the intellectual *élite* of their day to strike this ancient and fundamental note.

## "God Save the King"

Subjects of the British empire during the past four years have been called upon to endure some of the most poignant and refining emotions which the human heart knows; and it must be that out of the refiner's fire will come forth a product less mixed with dross.

There were hours in the last days of 1899 when it seemed as if the empire was to be riven through the failure of British military commanders and the immobility and lack of initiative of the rank and file of the army. The death of the venerable and potent queen touched the nether springs of the hearts of her people and bound them together. The conclusion of the South African war more recently had called forth deep rejoicing, born of dread removed and of justifiable pride in terms of peace which were magnanimous and worthy both of victor and vanquished.

Coupled with regard for the sovereign, as such, there had grown up during the months since Edward VII.'s accession a truer estimate of his skill, tact and breadth of view; and along with the jubilation natural to a coronation there had come more respect for the man.

But the soul of the people was to have another test. With a dramatic suddenness seldom paralleled joy was to be turned into dread and the proud were to be laid low. Disease—twin brother of that other democrat, Death—was to make a sick room in Buckingham Palace, and not Westminster Abbey, the spot in all the realm on which the millions of British subjects were to focus their thoughts on the day set for the coronation; and for a time it was a question whether death would not triumph—as indeed he may now between the writing and the reading of this. "God save the king," from being a somewhat formal, glibly uttered phrase, with only a latent meaning of prayer, is now full of the deepest yearning of a mighty people brought to their knees in supplication.

The fate of the king cannot be foreseen with certainty; but it is safe to pre-

dict that, as the result of the various deep, purging emotions through which his subjects have passed during the past few years, there must come to the British empire that clearer vision of duty—racial and national—which would follow a similar succession of emotions if experienced by a man.

Nor will the beneficent effects be limited to Britons only. A suffering nation teaches its sister nations lessons, even as does a suffering man his brethren. It is less than a year since we passed through deep waters when the anarchist shot and killed President McKinley. Our sorrow then became Briton's sorrow. Today their sorrow is ours.

### Unnecessary Hardships of Chinese Exclusion

The settled policy of the United States is to exclude Chinese immigrants. We have no desire to add to our problems the difficult one of a large influx of people alien in race, religion and habits of life such as the overflow of China promises. There is not even a numerically respectable minority opposed to this policy and it is useless to discuss it. But it is possible to execute law without undue hardship or positive inhumanity.

It must be confessed that we have not succeeded in executing our laws of exclusion in a Christian or even in a civilized way. The charge of inhumanity lies against our officials, as many instances plainly show. A recent decision of the Supreme Court denies to Chinese the right of even passing through the United States. About fifty who came to San Francisco, *en route* for Mexico, have recently been deported to China, after being imprisoned for months in detention sheds which are described as filthy. One was a merchant who had sold out his goods in China in order to establish a business in Mexico. Denied the right to pass through, he was detained for half a year until body and mind failed and he was carried to a Chinese hospital to die.

A year or two ago a Chinese who was born in America went back to China, married and brought home wife and child. Father and mother were allowed to land, their five-year-old boy was detained, concealed from his parents and shipped back alone among strangers to be set on shore in a strange port in China without a friend. If that were Chinese law and an American child were taken from its parents and shipped back alone to America, our newspapers would ring with denunciation of Chinese barbarism and cruelty. It happened as the result of the inhuman enforcement of American law.

These instances, which, we are assured, might be multiplied, show cruel enforcement of a stringent law which the majority of Americans believe is necessary for self-preservation. They bring discredit upon American civilization, contradict American Christianity and threaten to become a serious hindrance to American influence in China.

What the Chinese think of these drastic laws and their needlessly cruel enforcement is evident from the fact that Chinese bound for Mexico have ceased to use American vessels. Merchants who are

denied the right of landing at American ports go to Europe to purchase their supplies. The fact that in spite of our injustice American exports to China are increasing should not blind our eyes to the sure working of the law of retribution by which we shall some day suffer for our folly.

Those who are not in touch with the influential Chinese who have dealings with us or seek our shores, and who do not read the Chinese papers published in America, cannot conceive the white heat of indignation due to multiplied instances of injustice. To be dragged to imprisonment in the detention sheds and at the same time see a Chinese actor landed without trouble is not soothing to the feelings of a self-respecting Chinese student or merchant.

Chinese statesmen accuse us of bad faith. The laws denying admittance to laborers, to which the Chinese government reluctantly consented, have been unfairly stretched, they say, until Chinese exclusion has become practically complete. If the Chinese government were strong enough to retaliate in kind, as its leaders would like to do, the result would be a complete exclusion of merchants, missionaries and travelers from the soil of China. And what reply have we to make, except the reply of the stronger who, having entered into treaty obligations, chooses for his own advantage to disregard them?

We are looking for a great future in the Pacific. We have taken the Philippines as a point of vantage for the trade of China. But we are determined that the Chinese shall not get a footing on our soil. Unless our laws are shaped and administered in a fair and honorable and friendly spirit, the two aims defeat each other. By the time China is strong enough to count in trade we shall have made ourselves so hated by injustice that we shall, so far as Chinese preferences determine, be wholly out of the running both for trade and influence. And all because harsh laws are executed in forgetfulness of the common decencies of justice and of kindness.

### Earth the Gate of Heaven

Jacob's vision was an amazement to him because he had only thought of God as far away. In the waking he confessed his ignorance, "Surely God is in this place and I knew it not." So he passed into the second stage of ignorance, which thinks of God as present here or there, and absent elsewhere on the earth. After the practical atheism which forgets God wholly follows the limitation of the Almighty which sets its seal of holiness on special places.

The woman of Samaria questioned our Lord as to the rival claim of Jewish and Samaritan shrines of worship, and our Lord replied that the day was coming when neither in Jerusalem nor in this mountain shall be the place of worship, but that men shall worship God in spirit and in truth. No place above another is holy, because God is present everywhere. The whole earth is his dwelling place and he is the controlling spirit of its life.

So fear and wonder came upon the three disciples when upon the mount of

transfiguration they had the vision of Moses and Elijah conversing with their Master. The realm of spirits was to them far off, hid in impenetrable night. But the writer of the epistle to the Hebrews had a truer vision when he saw that our race on earth is run in the presence of an innumerable cloud of witnesses. It is not their distance, but our dim vision which makes the inhabitants of the spiritual world seem far away.

Here is the opportunity and the trial of our faith. We are to treat the earth as if it were the threshold of the Father's house and walk as seeing him who is invisible. We are to wait in patience for the opening of our eyes when God shall please. Life is at its best when we are most conscious of the divine, which is the life of our hearts. Earth is the house of God, the very gate of heaven, not here and there as Jacob thought, but wherever men are found. We have but to lift our hearts, and the holy presence makes them glad. We have but to seek assistance in a cry, a longing wish, a prayer, and the help is ready. God is in our lives. We cannot pass away from him. And the blessing of his presence, the peace of his abiding, the companionship of his work are ours as really now as they will be with fuller vision, if we will only have it so.

### In Brief

Times have changed. Amherst conferred an honorary degree on a writer of dramas last week.

Why, here is the last half of 1902 almost before we had stopped making New Year's resolutions!

The people who are going to have a good time in their vacations this summer are the people who are going to see to it that somebody else has a good time.

Our thanks to the large number of readers who have sent postal card replies to our question, What do you read first in *The Congregationalist*? The meeting is still open, brethren.

When President Roosevelt spoke at Harvard of the danger of making promises, he gave the public a glimpse of the importunity to which the executive head of the Government is continually subjected.

The new pension commissioner, Mr. Ware of Kansas, has recently received the following communication from an Illinois widow: "Dear Mr. Ware, I am trusting in the Lord to get my pension, but as I need the money I do hope you will give a little help yourself."

Kruger's boast that the war he inaugurated would stagger humanity can be measured now by the actual results. They are bad enough, but a number of single modern battles have left more dead on the field than the entire number killed during the Boer war of two years and eight months.

How very modern is the announcement that a Congress of Religions, on the plan of that held in connection with the Chicago World's Fair, is to be held in Chicago in 1904 in connection with the Olympian games! The week days for the athletics, the Sundays for comparative religion—that is the program as announced by Bishop Fallows.

By far the largest portion of the \$10,000,000 estate of the late Dean Hoffman of New York city, who was rated as the wealthiest clergyman in the United States, is bequeathed to his



family and not to society at large. Of course it should be remembered that, while living, Dean Hoffman gave generously to the Protestant Episcopal Church and to eleemosynary institutions.

Secretary Shaw of the Treasury has just summarily dismissed from the New York Custom House the public official whose duty it has been to have financial dealings with the emigrants. Investigation showed that he had been fleecing them while acting as money changer. Last year he handled \$3,000,000 of emigrants' money, and presuming on their ignorance and the indifference of his superiors, lined his own purse.

The corresponding secretary elect of the Board of Foreign Missions of the United Presbyterian Church, Rev. C. R. Watson, is a young man, the son of a missionary. He knows the missionary problem from the missionary side, and he has all the energy and enthusiasm of youth, coupled with administrative power. Denominations do wisely which enlist in their administrative boards youth with this kind of special competency, who can develop with the work and make the position a career and not an incident.

The rule of brevity in public meetings is a good one, but if ever it might have had an exception it would seem to have been in the case of Dr. Koonce of Rampart, Alaska, who drove twelve hundred miles in a dog sled in order to attend the Presbyterian General Assembly and was allowed just five minutes to tell of his field and work. But perhaps those five minutes counted more than thirty would have done, and if the audience knew about that journey the sight of the speaker must have had all the effect of eloquence.

In the hurrah over the successful issue of the war with the Boers and the enthusiasm for men like Roberts and Kitchener it may be that the military type of public servant should be unduly esteemed. Hence Rev. J. H. Jowett, Dr. Dale's successor at Birmingham, has been preaching a "peace" sermon in which he has set forth the merits of what he calls "gray heroism" as over against "scarlet heroism." Lord Cromer transforming Egypt and making it full of prosperity he exalts above the man who carves out new provinces for the empires by the sword.

So much has been said in comment on the fact that Pres. Woodrow Wilson of Princeton is a layman, that it may be worth while to note that this is not true, if by layman one who is not ordained is meant. The Presbyterian Church knows two kinds of elders. President Wilson is not a teaching elder but he is a ruling elder, and as such ordained to office and pledged to the doctrines of the church. And as he is called to rule rather than teach in his new position, the name of the office to which he has been ordained is appropriate.

Roman Catholic sagacity finds fresh illustration in the recent decision of the Catholic University of America at Washington, D. C., to establish an institute of pedagogy in New York city which will prepare, "under Catholic conditions," those of the laity who wish to teach or supervise instruction in the public schools of the city. This step, together with the plans for special instruction of men destined to proceed to the Philippines and enter upon the priestly calling there, shows that the university officials at Washington are alert.

We ought before this to have congratulated Dr. James Stalker on his appointment to the chair of Church History in the University of Aberdeen. The same Assembly of the United Free Church which estopped further proceedings against Prof. George Adam Smith called

Dr. Stalker from his long and successful pastorate in St. Matthews Church in Glasgow to this professorial position. As most Scotch dominies, to say nothing about American ministers, consider a chair in a school of theology as enjoyable and as influential a vocation as that of pastor, there is little doubt that Dr. Stalker will accept. May he round out his career strongly there! The world still has need of the author of the *Life of Christ* and he will serve it well through the university.

The sale of the New York *Observer* means no radical change in that staunch Presbyterian paper, inasmuch as one of the two new owners, Rev. John B. Devins, D. D., has borne the brunt of responsibility in the editorial office for the last five years. Previously he was connected with the New York *Tribune* and for it reported important religious assemblies, like those at Northfield. The other new owner is Mr. J. A. Offord, for a long time business manager of the paper. The two men may be relied upon to maintain and advance the standards set for the paper by the Primes and Dr. Stoddard, with whom, in the minds of its older readers at least, the *Observer* is still identified. The paper long ago abolished the headings Religious Department and Secular Department, or, as the small boy termed the latter, the "sacrilegious" department. But it is still a truly religious paper, with a judicious and pleasing secular flavor.

It will be of interest to the many friends of Dr. William Elliot Griffis to learn that he intends by the close of the current year to retire from the active ministry and to devote himself to literature and the lecture field. Few clergymen in the country have pursued literature as an avocation more zealously and successfully than Dr. Griffis. No less than twenty books, some of them, like the *Mikado's Empire*, now standard volumes, together with uncounted magazine and newspaper articles, testify to his prolific pen. He has gone deep enough into certain historical themes to warrant his being considered an expert and to quicken within him a desire to go still deeper. The work which he has immediately in view is a standard history of the Netherlands and one on the Constitutional Development of Japan. Wherever he locates himself he will be an active and useful member, not only of the fraternity of scholars, but of the community at large.

We print in this issue a sermon by Rev. Dr. F. F. Emerson, formerly pastor of the United Congregational Church, Newport, R. I., who died a few weeks ago. A man of unusual literary ability, he was highly esteemed by those who knew him at Newport and Providence and in his earlier ministerial life at Amherst, Mass. This sermon seems to us suited to help many who are perplexed over questions concerning the spiritual value of the early narratives of the Bible in view of the conclusion by many Biblical scholars that these stories are not literal history. We have had of late a number of inquiries from persons disturbed over recent discussions concerning the historicity of the early chapters of Genesis. To their questions touching the real value of these chapters, whatever be the theory of their composition, we trust this sermon will be a satisfactory answer. Its reverent tone and its positive setting forth of great and permanent religious teachings show that higher criticism may be used to buttress faith instead of to destroy it.

Some people say not so many ministers are going abroad this year as usual. That may be so, but the quality is rather notable. There is Dr. Cadman, for instance. It will be going home for him when he sets foot in England, but our brethren over the sea will find him pretty well Americanized, and, if we are not mistaken, entirely Congregationalized, and if they are short of speakers for the coronation

proceedings—whenever they come off—he is just the man for the emergency. Another silver-tongued American orator, Dr. Gunsaulus, will be utilized in the City Temple and elsewhere; and Dr. Reuben Thomas of Brookline, who sailed last week, will doubtless be pressed into service, as he always is. We cannot speak definitely touching Dr. A. J. Lyman of Brooklyn. We simply know that wedding bells rang merrily last week up in a quiet little Massachusetts village, and that Dr. Lyman engaged passage for two when he got his steamer transportation. We are inclined to think that the doctor will keep away from the madding crowd this summer.

## Andover Seminary

A STATEMENT FROM THE PRESIDENT

The brief note at the top of page 916 in *The Congregationalist* of June 23 is inadequate, and therefore misleading, as a statement of the recent action by the trustees of Andover Theological Seminary, which aimed to put an end to a disturbing and unsettling discussion. The strong interest of the alumni, their desire to build up the seminary where it is and their purpose to raise money furnished, indeed, a motive, but not the only motive, as your note implies, for the trustees' action. That action was this: to accept and place on file the report of the committee in charge of the matter and to discharge the committee. The committee's report had stated that, after full investigation, consultation with the faculty as well as with leading Congregational laymen and alumni, and after conference held by the full board with the visitors, "the conclusion has been reached that no feasible plan for removal now appears."

The majority of the committee still favored removal; but as removal turned entirely upon feasibility, and as that is not found, the matter is dropped.

The trustees are in earnest in their desire to end this too protracted anxiety and debate. They do not secretly plan to use a possible failure of the alumni to raise great sums out of their ministerial poverty as a club with which to belabor the seminary, a little later. They propose to give the seminary every chance to grow strong. The situation calls for far-reaching plans, wise economy, patience and energy in behalf of the Andover theory of the case. This is the theory for which the trustees now propose a thorough trial. No man, indeed, can read the future; but this can be said of every institution. Williams College might unite with Amherst. Dartmouth might conspire with Bowdoin. But they are not likely to do this; they are not "going" to.

Andover Seminary, now small in numbers, is to be gradually built up—that is settled. The worst enemy, because the most treacherous friend it can have, is the man who keeps hinting at fears and doubts, and still fosters confusion in the public mind. Let men enter the ministry as they ought—the best, the strongest and many of them—and for a large percentage quiet Andover as a place for study is unequaled. I shall not, and need not, argue that. I only desire to have the situation exactly stated, and to have those who ought to stand loyally by us, and who desire to do so, reassured by knowing that the vote of the trustees has been passed for several weighty reasons and in good faith, and is intended to confirm them and bid them Godspeed in their courageous purpose.

CHARLES O. DAY,  
President of the Faculty.

[The paragraph which President Day makes the basis of his letter was worded, save in its final sentence, by a gentleman whose official connection with Andover Seminary justified us in believing that he accurately represented the recent action of the trustees.—EDITORS CONGREGATIONALIST.]

## Bishop John H. Vincent, a Practical Christian Idealist

Educator, Organizer, Preacher, Ecclesiastic, Christian

BY REV. A. E. DUNNING

The modern prophet of the Lord is one who so conceives Christian social ideals that they can be realized. Not all his dreams will come to pass. The apple tree is not judged to be a failure because it has not now forming fruit to show for every blossom of last May. If its boughs are laden with ripe apples in September, it will not matter that the blossoms which made it beautiful in spring were not counted.

John Heyl Vincent has philanthropic ideals. He has dreamed many noble and beautiful dreams and in them God has appeared unto him. Enough of them have become real to entitle him to be called a prophet of the people. His naturally strong imaginative faculty developed in childhood along religious lines under the influence of a saintly mother and a father of sturdy character and convictions. Born under the warm skies of Alabama, reared in part in the midst of fertile fields of Pennsylvania, living in early years much alone as the eldest child, taught by a governess, he must have formed reflective habits early.

At fifteen he was a country school teacher, and already was putting into practice a dream of nature study by building rustic seats in the woods for his pupils and leading them outside of the bare walls of the schoolhouse on pleasant days to out-of-door studies. During four years of this work he also prepared himself for college, being for the most part his own teacher. But persuaded, as he has since thought, by unwise counselors, he surrendered for the time his dreams of college, put his library into saddle bags and became a Methodist circuit rider. He carried with him of course the Bible, which is the preacher's sword of the spirit. But he added, what many Methodist circuit preachers of those days would have counted superfluous, Comte's Positive Philosophy, Dante's Divina Commedia and Campbell's Pleasures of Hope, along with Wesley's Sermons and Watson's Institutes. He studied these so diligently, and rehearsed their thoughts and words so effectively to the forest through which he rode, that he soon acquired power and fame as a preacher in the country side. He dreamed educational ideals and began to realize them by laying out for himself and pursuing courses of study. In his first settled pastorate he was reading translations of Greek and Latin classics, and gaining also some knowledge of the languages in which they were written.

But he could not keep from imparting his ideas of education to others and experimenting with them. Each week he gathered his people into classes, imagining themselves a band of tourist students in Palestine. He examined them in their studies and promoted them, as they made progress in knowledge of the Bible and its history and geography, to degrees which he called Pilgrim, Explorer, Dweller in Jerusalem and Templar. He wrote such graphic letters for the village paper of the doings of his class that many read-

ers thought they were descriptions of actual journeys. It was not strange that he was only thirty years old when he managed to get a year of travel in Bible lands—Egypt, Palestine, Greece and Italy—feeling the spell of the heroes whose travels and labors there he had described so often, and of the Christ whose teachings he had made his own.

John Vincent was not a man who could keep to himself the treasures of knowledge he had acquired. Nor could he be satisfied to impart them as other educators did. Already before his year of travel he had organized in 1857 in his church at Joliet, Ill., what he called a normal class for training Sunday school teachers. In 1861, at his suggestion, at the meeting of the Galena District Convention of Methodist Episcopal churches, held in Freeport, Ill., a Sunday school teachers' institute was held. It was a new idea, and at once gained popular favor. Mr. Vincent was made president of the Galena District Institute, held local sessions in various places, with normal drills and other exercises, until the idea was taken up and spread with enthusiasm. Another of his dreams became real.

Three years later he presented before the Cook County Sunday School Teachers' Convention in Chicago an elaborate plan for a permanent Sunday school teachers' institute for the Northwest. With others he threw himself into this work with zeal East and West. His active and fertile brain generated new ideas about Sunday school work that drew teachers together into schools of instruction which ignored denominational lines and inspired them with enlarged and more intelligent faith. He conceived about this time the idea of the Sunday School Teachers' Quarterly, a new kind of periodical, which soon grew into the National Sunday School Teacher, a pioneer monthly magazine for teachers of the Bible. Then he began to talk about a union lesson for all Sunday schools, and in the new magazine which he edited he put forth a course which he called Two Years with Jesus, A New System of Sunday School Study. By this time he had left the pastorate and had become an editor and an organizer of Sunday school institutes. He was the originator of the kind of lesson scheme which developed along lines he probably never had foreseen, and which in the hands of other leaders with himself has been for thirty years the greatest influence in promoting and guiding Bible study that the world has ever known—the International System of Sunday School Lessons.

The leaders in the Methodist Episcopal Church were not slow to discover that this young minister was projecting plans of great importance, and early in 1866 they brought him to New York and put him at the head of the Sunday school department of the denomination. There he organized institutions, prepared and issued a Sunday school literature and created an enthusiasm for Bible study which brought the Methodist Church well to the front in this movement. He orig-

inated the Berean series of lessons, which soon, by their intrinsic excellence, came to be circulated beyond the bounds of the denomination. When the Uniform System of lessons was adopted in 1872, of course John Vincent was one of the prime movers in the plan, and was chairman of the first and three subsequent committees to select courses of lessons which soon came to be used throughout the whole Christian world.

But Dr. Vincent was not satisfied to rest with that plan. He had many ideas of supplemental lessons, some of which came into extensive use, while others did not. Yet he saw the need that the Sunday school teacher should know other than Biblical literature in order to interpret it faithfully. He had a vision of that broader study of religion which is coming to be found essential for one who would teach Christianity. In 1874 a way opened for realizing this vision. There was a lovely lake in western New York, along whose quiet shores a school for Sunday school teachers could be planted under the trees in the open air, like that first school the young teacher had held before he became a preacher. Mr. Lewis Miller, a wealthy Christian gentleman, was ready to co operate with Dr. Vincent in carrying out such a plan, and seems to have conceived independently the same idea. A Sunday School Assembly, the first of its kind, was inaugurated in a grove on the northwest shore of Chautauqua Lake, with Mr. Miller as president and Dr. Vincent as superintendent of instruction. The scheme became popular at once, and the few scores of teachers and visitors of the first year soon multiplied into thousands.

But Dr. Vincent had ideas of a broader education than this institute could give. He had felt keenly the lack of a college education. He had not realized how his masterful mind had appropriated knowledge overlooked by many a college student and had made him in the truest sense an educated man; but he sought a way for the common people to get some of the advantages which were supposed to be cloistered in college halls. He calculated that many busy men and women who had ambitions for larger knowledge could spare one hour a day for study. He formed a plan for a course of reading in history, literature and science, popular in scope and Christian in spirit. He consulted eminent educators, and they heartily indorsed his scheme. In August, 1878, the Chautauqua Literary and Scientific Circle was inaugurated, at a meeting in an immense tent at Chautauqua, and over 700 became members at once. Circles were formed all over the country, and as years went by they extended into foreign lands. The first class graduated from the four years' course of reading in 1882, and every summer since then a large company of men and women, whose years of life extend from youth to extreme old age, have completed the reading of a choice selection of books, chosen by an able board of counselors, covering the



most important fields of knowledge. Single classes have numbered as many as 20,000. Many of these, confined by force of circumstances in very narrow spheres, owe a great debt to Dr. Vincent for opening to them windows looking out into the larger world and other worlds and into heaven.

That plant by Chautauqua Lake has far outgrown the plan of its originators. It has become a summer city. It includes a university. It calls into its work many of the professors in American and foreign universities. The Sunday School Teachers' Institute, with which it began twenty-eight years ago, is now only one of fifteen schools and among the least pretentious of them. Many of the thousands who go to Chautauqua hardly notice it in the catalogue of schools of classical and modern languages, of social sciences, of music, fine arts, psychology, arts and crafts, etc. This season, which opened July 2, the program of lectures and entertainments includes the names of famous authors, lecturers, educators, statesmen, artists in America and Europe. Indeed, an unusual number of these this summer are crossing the ocean to speak to Chautauqua audiences.

Bishop Vincent—for he has been for a number of years a bishop in the Methodist Episcopal Church—has lived for the last two years in Zurich, Switzerland, holding conferences throughout the continent of Europe and supervising the work of his church. He is still an inventor of new ways for expanding the minds, cultivating the intellects and quickening the spiritual life of the people. He has been a fruitful writer, not only as an editor of periodicals and commentaries on the Scriptures, but of books which will continue of permanent value. He is filling official appointments during the early summer in Great Britain and is expected at Chautauqua Aug. 5, when Old First Night is always celebrated. He will have a most enthusiastic welcome, and he will find his only son doing on a larger plan the work which he inaugurated.

If Bishop Vincent has had his disappointments, it is because the prophet always sees his ideals so large that when they become actual they seem smaller than they ought to be. But his disappointments never sadden him, because, being an optimist who confidently expects the manifestation of the sons of God, he is sure his ideals realized will grow to the stature of his dreams. Therefore he is always an inspiring leader, and always is leading upward. Few men have had so many friends as he has, and few have ever valued their friends more highly. Many of them are in his eyes what he believes they will become.

Last February he passed his seventieth birthday anniversary, with many affectionate messages sent to him from the home land and from many lands. He is in a true sense an American, in a rare sense a cosmopolitan. Put him down anywhere and vesper services, reading circles, prayer meetings, philanthropic orders spring up around him. Instinctively he loves communities into higher life. He is young at three-score and ten, for he keeps on growing, and he will, until he attains the stature of the immor-

als. He has won recognition in the company of prophets of whom it is said:

They are planted in the house of Jehovah;  
They shall flourish in the courts of our God.  
They shall still bring forth fruit in old age;  
They shall be full of sap and green,  
To show that Jehovah is upright.

## Our Readers' Forum

### Appreciation of Bible Study Material

The four pages in a recent issue setting forth and comparing the different ways of studying the Bible are most interesting. One thing at least they show, that the pastors and Sunday school teachers throughout the country are striving to discover and practice the most rational and sympathetic manner of presenting the Bible narrative in its complex unity. To those who are earnestly working it gives renewed hope to know that scattered abroad there are many who are grappling with the same problems, seeking the same ends and following more and more along the line Christ himself chose of serving the individual according to the individual need.

E. T.

### "Bread and Butter" and the Trusts

We may easily agree with "H. E. S." that laboring men should not expect to live exclusively on sirloin steak and at the same time not feel sure that every man dissatisfied with present conditions would prove a coward if put to the test. We must, of course, agree with Mr. Henry Wood that higher wages and shorter hours mean increased cost of living, and that drought and short crops will cause an advance in food prices. We must also concede that combination has its advantages. But when all this is conceded we are still far from the heart of the matter.

The simple truth is that if trusts and combinations are properly regulated and restrained the people may secure many advantages, but suffer few of the disadvantages which now seem inseparable from present industrial conditions. The men who maintain the meat combination are the same men recently charged by the Interstate Commerce Commission with law-breaking, perjury and destruction of the evidence of their own guilt. No one doubts their ability to do all that is charged against them. Yet we are asked to believe that, having the power, they do not use it. As a matter of fact, drought and short crops are merely incidents in a condition that is always present. Something beside business ability has enabled the great meat companies to amass so many millions so suddenly.

Mr. Carnegie is the most flamboyant example available of the practical workings of the trust idea. He says he has accumulated \$300,000,000 in a rather brief business career. There is a general belief that something is wrong in a system under which this is possible. Had his business been divided among a score of companies their product would have been sold cheaper, many towns and cities would have been built up, and we should have perhaps 100 or 200 millionaires instead of one man with a third of a billion. I submit that this would be better for all but Mr. Carnegie and his partners.

Precisely the same condition obtains in the coal oil industry, where a single company absolutely dominates every branch of production and manufacture. Yet in this, as in the steel industry, a score of companies would each be strong enough to utilize every advantage of large capital now possessed by the half-billion or billion dollar corporations, at the same time being compelled to sell at small profit.

Where do the people come in? Is it not better to give them a chance than to make billionaires, even though an occasional billionaire gives liberally to found libraries or universities?

We are not compelled to take either horn of the dilemma. The remedy will come "when the giant wakes." It rests entirely with the "barons" whether the remedy shall be mild or drastic, conservative or revolutionary. In sheer self-defense the people may be compelled to take over all public utilities. In this trusts and boodlers are working hand in hand for their own undoing. In the matters of food and manufactures the great consuming public will eventually compel absolute enforcement of the law.

St. Louis.

GEO. P. GODDARD.

### Dr. Bushnell's Theology

Among the recollections of my intercourse with Dr. Bushnell in his home and study there is one statement which stands out with distinctness. He said that at one time, when relations were somewhat "strained" between himself and the pastor of Hartford First Church, he wanted to hold evangelistic services, his church uniting with First Church. The other pastor refused on the ground of unsound theology. "I wrote him," said Dr. Bushnell, "that I believed the Westminster Confession as thoroughly as he did, and if he did not understand how I could believe all that and also all these other things which I had published, he could not be held to an accountability for such understanding, but must be held to accountability if he did not believe my statement as a truthful man. I added that if he did not consent to the meetings with me, I would appeal to his people, and they should judge between us. And we had the meetings."

Portland, Ore.

S. M. FREELAND.

### The Place of Adam in Princeton

As to The Place of Adam in History, of course there is no doubt as to Prof. R. D. Wilson's statement, but it is due to the good name of Princeton Seminary to say that forty years ago Prof. Arnold Gulot gave his course of lectures on Genesis 1 and 2, in which he thoroughly and clearly developed the twentieth century theory of creation. In chapter 2, verse 4, he showed, as is perfectly evident, that the word "day" there is used for the entire period of the six days of creation.

In justice to the memory of such great men as Profs. Charles Hodge, William Henry Green, Alexander S. Magill and Casper Wistar Hodge, it should be added that we theological students, as was generally understood, were encouraged by them to attend Professor Gulot's lectures.

JOSEPH DANA BARTLEY.

Burlington, Vt.

### Infant Baptism

Is it in accordance with Congregational usage to baptize infants when neither of the parents are members of the church?

[Many pastors decline to baptize infants when their parents are not members of any church. Some pastors baptize infants when their parents are not church members, provided the parents enter into covenant with the church by promising to bring up their children "in the nurture and admonition of the Lord." There are pastors who baptize infants without requiring any promise from their parents. Congregational usage was formerly uniform in limiting infant baptism to those whose parents were church members. Practice in this ordinance is not uniform now, neither are the views of pastors and churches as to its meaning.—EDITORS.]

*Ang Manugbantalanang Kamatu-uran* is the title of the monthly journal which the Baptist missionaries in the Philippines are circulating widely among the Visayans.



## The True Situation in China

By Rev. D. Z. Sheffield, D. D.

One radical change in China, beginning with the central government, is rapidly working its way downward through the various orders of official life and will be far-reaching in its results. Formerly all classes of officials were indifferent to outside thought. Now the spell of self-sufficiency has been broken, and in a thousand ways the fact has been forced upon the people that in the Western world the civilization of China is regarded as essentially fossilized and effete. The rulers by their folly have brought the power of foreign nations to the attention of the Chinese people in a manner they are able to understand. The result is that the court and all high officials are anxious as to the estimate in which foreigners hold them and their plans of reform. Reform is now in the air and is discussed by Chinese of all grades of intelligence; but the end to be attained is not so much reform for its own sake, as the good opinion of outside nations who, with promise of reform, are willing to give China another lease of life.

This is the interpretation to be placed upon the edicts promulgated by the court in its exile in Hsi An Fu. Peking was in the hands of foreign soldiers and Chinese harbors filled with vessels of war. The question was how to regain possession of the capital and hold that power which was essential to the preservation of the integrity of China. The rulers in Western lands must be made to believe that the Boxer movement was opposed, though ineffectually, by the Chinese government; that for a time the control of affairs slipped from the hands of the empress dowager, and so was misdirected to disastrous results; but that now the government has happily recovered itself, Boxers have been scattered or destroyed and their sympathizers have awakened to their errors.

It should be remembered, however, that while many of the chief actors in the tragic upheaval in China have met with violent deaths, the high officials who are now professedly working in the direction of progress, with few and unimportant exceptions, are the same who were in place during the convulsion. Prince Tuan has been degraded and his son removed from his position as heir apparent; but Jung Lu is as high in favor with the empress dowager today as ever. This is a fact of the first order of magnitude in studying the present political condition of China.

Jung Lu is a favorite, not a relative, of the empress dowager, who has rapidly promoted him to the highest honor. It was Jung Lu who attempted to set aside Kuang Hsü as emperor and to place the son of Prince Tuan on the throne. He had no strength to oppose the extermination of foreigners and their Chinese sympathizers. Jung Lu was first in command in the long effort to destroy the legations, and may be credited with a due measure of influence in slackening the attacks after the capture of Tientsin by the allies; but the explanation of this weakening of purpose was fear as to the

final outcome and not good will towards foreigners or misgivings at the crime of attempting their extermination. The heart of the problem in the restoration of the government has been to preserve the empress dowager in her place, to hold the emperor in subordination and to continue Jung Lu in the counsels of the dowager. And so it has come about that he is again the first man in the counsels of the empress dowager, and so practically the prime minister of China.

I have written at length about Jung Lu, as, in my judgment, his relations to the empress dowager furnish a key by which we are able to interpret the situation. *Reform is not in the hands of reformers*, but in the hands of men who wish to reduce reform to its smallest dimensions. The hope of the friends of China does not rest in the government as now constituted. To an alarming degree weak and unworthy men are in high positions. Hope rather rests in the altered status of China in relation to the outer world and in the awakening appreciation of that status by those in authority. While there is much to give encouragement and hope, on the other hand, the officials have their thoughts directed towards the spread of Christianity as never before, and are seriously troubled to regulate this unwelcome propaganda.

In conversation officials usually say that they cordially approve of Protestant Christians, and are only troubled at the character and conduct of Roman Catholics. This is only a part of the truth. There is doubtless more baptized heathenism in the Catholic Church than in the Protestant, but just because the work of the Roman Church does not strike down so deeply into character it is less revolutionary. A pure Christianity must ultimately sweep away nature-worship, hero-worship and ancestral worship, and when this is accomplished the present order of government in China is revolutionized. Protestant missionaries make no secret of this final goal of their teachings, and though the officials see that there is a promise of substituting higher principles of government they are themselves the product of Confucian civilization, and cannot share in our confidence that the passing away of the old order will be succeeded by something higher and better.

The emperor is a prisoner in his palace, without influence and without friends who dare assert themselves. A year ago there was a general hope that in the new order of things the emperor would gradually recover his rightful position, but everything in the events of the year makes against this hope. The dowager has him securely under her heel, and gives no signs of intention to lessen her imperial weight. Jung Lu has sinned too deeply to hope for forgiveness. The real reformers are as completely out of favor as at the time of the *coup d'état*. Efforts are being made to induce the government to give such men positions suited to their abilities, but thus far the effort has been without success. It is a difficult problem to show favor to the friends of the em-

peror and still hold him in captivity. Change to a better status must come in time, but until that time comes reform will to a considerable degree be of the nature of "playing to the galleries." Real reform must await the hands of real reformers, but meanwhile a reluctant preparation for reform is being made by those who are driven forward by forces that they are not able to resist.

In the midst of these things the Christian church is gathering itself together again after its baptism of fire. Houses and chapels are being rebuilt. Schools are being reorganized and plans are maturing for larger things in the future. A new spirit of hope is being awakened. There is a growing conviction that what has been experienced of trial and sorrow has been under the direction of a gracious Providence, and that the same Providence will guide in the events of the future. This nation is still groping in darkness and stumbling towards a better order of things, but the messengers of Christ always walk in the light of the divine promises, and it is their privilege to work with the inspiration and hope that are begotten by the presence of the divine Spirit. The voice of the Church of Christ in China is still, "Forward march."

### Commencements

One hundred and thirty-four men received diplomas from President Tucker at Dartmouth.

President Hyde on Commencement day at Bowdoin announced that \$17,000 toward the general fund have been received, \$23,100 for scholarships, and many miscellaneous gifts. In memory of her father Miss Sarah Orne Jewett has given a memorial window for the chapel. Hon. Thomas B. Reed of the class of 1860 delivered the centennial day oration.

Festivities at Amherst were rendered more festive by announcements of gifts of money. There have been received \$25,000 for a memorial library, \$50,000 for an astronomical observatory, \$15,000 for increase in salaries and \$2,500 for scholarships. The graduating class of 1900 was represented on Commencement day by six orators. District Attorney Jerome of New York, a member for a time of the class of 1900, was one of the speakers at the alumni dinner.

At Ripon the special feature was the inauguration of President Hughes, who began work last summer. In addition to the regular baccalaureate sermon by President Hughes, a communion service was held, led by Rev. C. C. Campbell. Hon. John M. Whitehead delivered the Commencement day oration, and degrees were conferred upon seven. A new chair of history and economics and the immediate rebuilding of a men's dormitory were among the announcements.

At Abbot Academy, Andover, Dr. Merriman of the board of trustees presented diplomas to twelve young women. Dean Hodges of Cambridge gave an address upon The Pursuit of Happiness. Prof. John W. Platner of the Theological Seminary preached the baccalaureate upon The Supreme Place of Faith in Life's Work. The Alumnae Association reported additional pledges to the fund for the McKean Memorial Building, but not quite enough to warrant the beginning of the work.

## Hopkins the Second Inaugurated at Williams

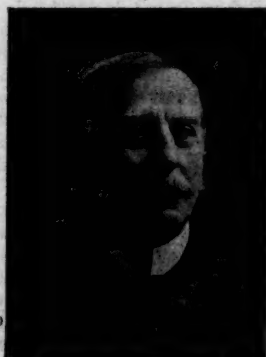
By Rev. Henry Lincoln Bailey

Disappointment awaits the stranger who goes to Williamstown today expecting to find the college a log with a student at one end and Mark Hopkins or his son at the other. Instead, he finds an institution of more than thirty instructors and nearly 400 students, housed in buildings chiefly modern that have cost \$600,000, and having productive funds of over \$1,000,000. And if he happens to arrive on the eve of a presidential inauguration he finds the town so full of eminent alumni that there is little room for anybody else, especially at bedtime.

The college announces that it needs dormitories, recitation halls, more library room, and most of all an administration building in which shall be an auditorium to seat 1,000 people. The many who failed to gain admission to the Congregational church for the inauguration also felt this need. The gift of a new and larger chapel has been announced, and it will occupy the site of Goodrich and Griffin Halls. Two alumni, law partners in New York, have supplied the funds whereby five professors are to have an increase of \$500 each in salary, and eight others \$250 each. The cash is in hand for the endowment of the David A. Wells chair of political science, and it will be filled next year by Henry Loomis Nelson, 1867. An alumni fund of \$50,000 is announced as well under way for the erection of a dormitory whose income shall be applied to further increase of salaries.

The pre eminent feature of the Commencement of 1902 was the inauguration of Henry Hopkins, D. D., LL. D., 1858, as seventh president. Son of Mark Hopkins, whose name is indissolubly linked with Williams College, he gave sufficient evidence on this day alone that he can stand upon his own merits. Perhaps chief significance attaches to the fact that while many institutions are changing from clerical to lay presidents, Williams, after thirty years of lay administration, summons a clergyman once more to be its head. From the father's inauguration in 1836 the present event differs widely in outward circumstance but not at all in spirit. As a pageant, it was abreast of the times, with striking features. The procession of alumni and undergraduates, starting from the chapel, received the faculty at Hopkins Hall, the trustees and invited guests at Jesup, and the orators at the president's house, where, also, the president-elect was received under escort of his own classmates of 1853. Fifteen minutes were scheduled to elapse between the starting of the parade and the beginning of the exercises in the church, but when at last the long line—longer even than at the centennial in 1893—had wound its way around among the halls and reached the church door, it took at least fifteen minutes to march into the church and be seated.

The procession was diversified in apparel. At the head walked the sheriff, resplendent in brass buttons. The band was uniformed, and the seniors who followed wore cap and gown. The faculty and visiting faculties were arrayed in their robes with a rainbow of hoods, and some of the younger classes of alumni distinguished themselves by uniform head gear of unique designs. Within the church the trustees, speakers and oldest alumnus were on the platform, the faculty in the choir and the students in one gallery, while most of the floor was filled with alumni and guests, one gallery and one section of pews being reserved for those with cards of admission, and the yellow tickets were as valuable and as hard to get as gold certificates. Even then the church was



crowded and the public had no chance of admission.

The service was impressive. Senior trustee, Rev. Dr. R. R. Booth, 1849, with all the dignity of an ex-moderator of the General Assembly, presided and offered the invocation. Judge Barker, 1860, of the Massachusetts supreme court, on behalf of the trustees, inducted the new president into office, charging him to be most anxious, not for increase of material equipment, but for faithful administration of the resources in hand and faithful adherence to the best traditions of the college. Professor Hewitt, acting president, extended the congratulations of the faculty. After comparing the college of today with its condition in 1836, he rejoiced that the new president is of one mind with his predecessors, all of whom have placed culture above knowledge, and character above culture. He welcomed the gift of the new chapel, following hard after the election of Dr. Hopkins, as an omen not only of other gifts to come, but more as prophesying the place religion shall hold in the new administration.

Mr. Hurd of 1903 voiced the undergraduate

welcome. With Ex-president Carter and acting President Hewitt seated on either side of Dr. Hopkins, every speaker avoided a possible Scylla or Charybdis, and rising to the occasion blended with rare facility of expression appreciation of past service with anticipation for the future. Mr. Hurd alone spoke without manuscript and merited the hearty applause that crowned his effort. Professor-elect Nelson was the spokesman of the alumni, pleading that the small college shall not strive to expand into a university, but keep to its business of laying the foundation of a broad and liberal culture.

After Washington Gladden's appropriate hymn, "O Master, let me walk with thee," the president arose to deliver his inaugural address. The house rose also, and welcomed him with long applause. The address had been well prefaced, as if by collusion, by the preceding speakers, and it continued the same thought, expressed in this sentence, which was applauded: "Williams College stands unequivocally for that specific thing which we call the liberal education, and it proposes to continue to stand for just that." When later he demanded that in the training of the whole man the spiritual nature be recognized and cared for, and that religion—not ecclesiasticism nor dogma—be given its proper place in a liberal education, and entered his "protest against any organized educational system for the extirpation of the religious faculty through disuse," he was again interrupted to receive the approval of his hearers. His policy is simple—"to get the very best men who are also the very best teachers, and reward and keep them." The type both of the associates he desires and of the graduates he hopes to send out he characterized by the double title, scholar and citizen. "Scholarship and service—scholarship for service—the service of the republic and the service of man."

The address was symmetrical, being broad and deep and not very long. The best proof of its worth is the close attention it received after so much had preceded it. The president was at his best and surprised even his friends. The quiet Hoosac Valley, girt with hills, is a fitting symbol of the new administration, content with limited horizon so long as it can look up without limit. Yet Dr. Hopkins has climbed a higher outlook than Greylock, and has measured well the problems of college and university, of the valley and the world, and knows that in the making of cultured men in the valley he is best serving the larger world. His inaugural may well serve as a classic in defending the college against the spirit of the age.

The service closed with a beautifully worded prayer by Ex-president Carter, and the benediction by the president.

### Christian News from Everywhere

Eight bishops and seventy-five "priests" participated in the service of consecration at Lynn, Mass., last week at which Rev. James Hartt Van Buren of that city was formally made bishop of the Protestant Episcopal missionary diocese of Porto Rico, who goes soon to his field.

The present railway from Matadi to Leopoldville on the Lower Congo has been of immense service to missionaries ascending the river. Missionary work in that vast region will be further promoted by a railway which will extend from Stanley Falls to Lake Tanganyika, with a second line running towards the Nile, and probably a third to open up the Katanga district, the scene of Frederick Arnot's pioneer missionary toils.

A Christian Endeavor Training School, under the auspices of the Maine C. E. Union, is to be held at Yarmouth, July 8-26. Its list of lecturers and instructors includes Prof. Amos R. Wells, Dr. Smith Baker and the president of the National W. C. T. U. The invitation on the announcements, "Come and fit yourself to do better work for Christ and the Church," sounds like the practical helpfulness of the state superintendent, Rev. C. D. Crane. Address C. E. Training School, Box 273, Yarmouth, Me.

At the recent General Assembly of the Established Church of Scotland the body put itself on record emphatically that "the predominance and self-assertion of the Anglican Church in South Africa was a danger to the empire, and that there was nothing which was alienating more the regard of the Afri-

canders than the position and the pretensions of that church." Other action of the assembly, in the case of ritualism in the Presbytery of Dundee, showed that the body was still hostile to anything bordering on priestcraft.

Letters to the *American Friend* show that at last the Quakers are alive to the merits of an endowment policy and the insufficiency of the policy of depending on gifts of the living if the propaganda of the denomination is to be carried on effectively. Had the Meetings of the Friends in the days of their former prosperity been enriched by the gifts of their attendants, many Meetings now in a state of relative inanition might have been tolerably strong. Judging by the reports of many of the recent yearly meetings the Friends are finding the Christian Endeavor Society a useful adjunct of their ancient machinery.



## A New Tie Between America and England

Dedication of the John Robinson Memorial Church at Gainsborough

By ALBERT DAWSON, OUR ENGLISH EDITOR

The topstone of the movement for founding in his native city a permanent memorial to John Robinson, started ten years ago, has been brought on with shoutings of grace, grace unto it! Pastor Hugh S. Griffiths, whose initiation, zeal and persistence have excited universal admiration and gratitude, has the satisfaction of seeing his labors crowned with the fullest success. No circumstance has been wanting to invest every stage of the movement with fitting dignity and historic significance. The Memorial Church itself is a very substantial and pleasing fact, and, thanks to the generosity of American churches, the last vestige of debt on the building has disappeared.

From the beginning America has had a large and influential share in the enterprise. When Dr. John Brown of Bedford first laid the scheme before the Congregational Council at

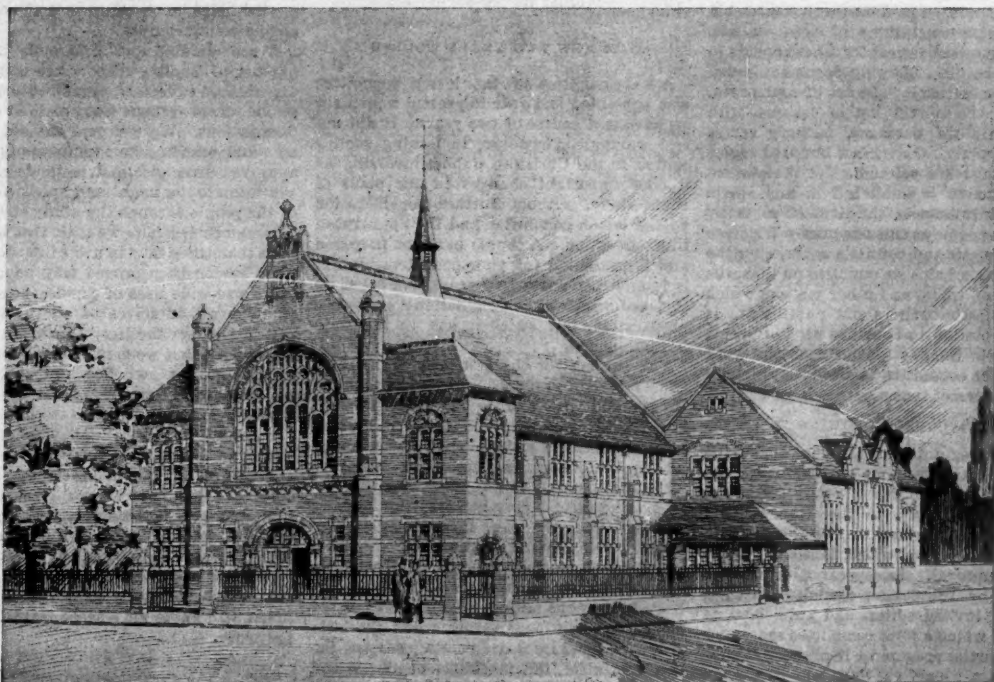
part in the commemoration were Principal Fairbairn, Dr. Mackenna, Dr. John Brown, Rev. W. J. Woods, Mr. J. Compton Rickett, M. P., Mr. and Mrs. George Spicer, Dr. J. D. McLure (principal of Mill Hill School and president of the Congregational Historical Society), and Sir Hickman Beckett-Bacon, present proprietor of Gainsborough Old Hall.

The proceedings extended over several days. On June 1 Dr. Anderson preached twice in the Robinson Church. On June 8 Professor Duff of Bradford Congregational College preached morning and evening, a united meeting of all the Free Churches in Gainsborough being held in the afternoon, when, among others, Dr. Anderson and Mr. James delivered addresses. The day closed with a united communion service. Principal Fairbairn preached the tercentenary sermon—one of his wonderful extempore discourses, studied

curious little side hit at Dr. Parker's proposals.

Luncheon followed in the schoolroom of the Memorial Church, hung with the covenant of the Gainsborough Church, 1602. In turn we drank the toasts of King Edward VII. and the President of the United States, singing with equal heartiness the two national anthems. Sir Hickman, who proposed the latter, said the American President was more powerful for good or evil than any other living man, including the emperor of Russia, and prophesied that the center of the English-speaking world will soon be, if it is not already, in Washington. To the toast of "Our Visitors," Dr. Scott happily responded.

In the afternoon was unveiled in the vestibule of the church a bronze tablet commemorating the co-operation of English and American Congregationalists in the erection of the



John Robinson Memorial Church, Gainsborough

Minneapolis in 1892, much interest was excited and \$1,250 were immediately subscribed. Dr. Ray Palmer took up the idea, and in due time an American committee was formed. Mr. Bayard, when ambassador in London, showed his practical sympathy by laying the foundation stone in 1896, the impressiveness of the occasion being greatly enhanced by the presence of *The Congregationalist's* pilgrims, some of whom were direct descendants of John Robinson and other Pilgrim fathers. And now at the celebration of the tercentenary of the formation of the original church in the Gainsborough Old Hall, the United States had three representatives—Dr. G. R. W. Scott of Newton, Mass., official delegate of the National Council; Dr. Asher Anderson, secretary of the National Council, who attended out of personal interest; and Rev. D. M. James, B. D., delegate from the Pilgrim Church in new Plymouth and the Massachusetts Congregational Association.

The special purpose of their visit, the practical proofs they brought of friendship and sympathy, together with their own genial presence and witty and warm-hearted speeches, won for them an enthusiastic reception. The Britishers who took prominent

with historic cameos and instinct with the underlying philosophy of history. The next morning we met in the Gainsborough Old Hall—the quaint, picturesque building in which *The Congregationalist* pilgrims, with other guests, were entertained in 1896—and listened to an informative historical paper on the hall by Mr. Ed. McKnight. Among other things he reminded us that in the building which stood on that site Alfred the Great was married, Sweyn died and Canute was proclaimed king, the little waterside scene in which the last-named rebuked the idolatry of his followers taking place a few yards from the hall. In Gainsborough Hall Henry VIII. and Catherine Howard stayed a night. John Wesley preached here to "a rude, wild multitude."

Short speeches followed by Mr. Woods, Dr. Anderson, Dr. Mackenna and Sir H. Beckett-Bacon. The baronet pleaded for a revival of the old Puritan spirit, and deprecated national boasting on both sides of the Atlantic. Dr. McLure said that in ancient and modern independency we must distinguish between imagination and fact; for example, the fact of the Congregational Church, and imagination such as organized Congregationalism—a

church. First the English flag was withdrawn from the tablet, and the national anthem sung; then the American flag was removed, and the American anthem sung. A prayer for the fellowship of the nations in Christian service was then offered by Dr. Anderson. After an address from the chairman (Dr. G. S. Barrett) Dr. Scott conveyed America's messages and gifts. Letters from President Roosevelt, Senator Lodge and Ambassador Joseph Choate, expressive of good will and congratulation, were read.

The climax was reached when Dr. Scott presented drafts for £1,000 odd for the liquidation of the debt on the church. Acknowledging the gift, Dr. Mackenna said that the sum presented would considerably more than liquidate the debt. After addresses from Mr. Compton Rickett and Mr. James, several presentations followed. To Mr. Spicer and Dr. Mackenna were presented water color pictures of the Memorial Church, and Mr. Griffiths was presented on behalf of the English committee with an illuminated address, and from the local church a purse of gold. A great thanksgiving meeting was held in the evening, and on the next day excursions were made to Scrooby and Ansterfield.

## The Notable Changes Impending in Sunday School Teaching

Substance of the Report Submitted at Denver Last Week by the International Sunday School Lesson Committee

The earlier part of the report set forth the governing principle by which the committee was guided in making the current six years' course. That principle was the effort to follow chronologically as far as feasible the periods of history in the Bible, giving prominence to the biographical element. The plan assigned two and a half years to the Old Testament and three and a half to the New. The committee justified the alternation each year between the Old and the New Testament on the ground that a large proportion of children attend the Sunday school less than three years. With regard to the future the committee spoke as follows:

Your committee has availed itself of the wisdom of many persons representing every department of Bible study. It has submitted its outlines for criticism and suggestion to professors in universities and theological schools, to teachers in public and Sunday schools, and to writers of lesson helps in this and other lands. The final result represents the composite conclusions of many minds. The labor may seem great for what appears to be a small result. The only document issued by your committee is a leaflet of four pages, containing the annual list of lessons, with topics, Scripture passages, memory verses and golden texts. Only a few hundred copies of this leaflet are printed. Yet perhaps no other document is published in any single year which influences the lives of so many millions of people as this one does. We often receive requests and counsels concerning the kind of lesson helps we ought to publish, the treatment of topics and other matters which belong to lesson writers and publishers. It seems impossible to convince all the people interested in Sunday schools that the work of the lesson committee is absolutely limited to the selection of lesson outlines.

### A BEGINNER'S COURSE GROWING IN FAVOR

From the beginning of its appointment the committee has given its attention to the preparation of a course of study for young children preparatory to the International Lesson series. The fourth lesson committee issued such a course, which failed to receive popular approval. Last year a conference was held by the lesson committee with a meeting of invited editors and publishers, as a result of which a joint committee representing both parties prepared a Beginner's Course for one year, which was issued in December, 1901. It has met with little adverse criticism but with general favor. Its use is increasing, especially where it is promoted by primary unions. While it is yet an experiment, not having had opportunity for widespread adoption, its prospects, when adequately treated by editors and publishers, are encouraging.

### THE DEMAND FOR ADVANCE COURSES

The demand has become increasingly urgent for advanced courses of Bible study. Many pupils who have studied the International series often do not wish to go over it again. The greatest losses of Sunday schools are from the withdrawal of those who have followed once or more the regular course, and to whom nothing else is offered. Teachers and mature scholars alike ask for progress in Bible study. There are important and inviting fields beyond the range of the International series, in which the intellectual and spiritual life of adults may find welcome opportunities for growth. The greatest awakening of interest at present in the study of the Bible is in colleges and other institutions of learning, among educated and educating classes. It seems reasonable to expect that if attractive courses combining historical, eth-

ical and doctrinal themes were offered, many who have left the Sunday school might return, while others likely soon to leave it might be retained, thus strengthening the churches by enlarged intelligence as well as by increasing numbers, for it is a fact beyond question that popular knowledge of the Bible has not in recent years kept pace with the advance of popular education.

Your committee at its meeting last year, recognizing the importance of definite progress in the study of Sunday schools, and having in mind the use of advanced courses, voted to recommend "systematic written examinations on the Bible lessons of each quarter. The questions should embrace literary, historical and practical points of interest. The pupils taking the examinations should be arranged quarterly and annually, according to some scheme of marks and honors which will recognize good work in all departments of the school, without involving individual competition."

### THE NEW TWO YEARS' COURSE

A subcommittee of the lesson committee was appointed last year to present a plan for an advanced course of two years. It did not feel warranted, however, in issuing such a course to the Christian public, involving as it does important changes in our plans of Bible study, without further consideration by the lesson committee and the approval of this convention. A course has been prepared and is presented for your consideration. It is intended to cover two years, and takes up themes for which the International series is a preparation, but which it has in the main left untouched.

The subject for the first year is the early Old Testament prophets, with their historical background. It includes the prophetic Biblical literature of the great formative literary period of Hebrew history—the eighth century before Christ—and certain other literature which has usually been classed with that period. The second year includes the life and letters of Paul, the great formative period of the primitive Christian Church.

If these courses are adopted, obviously others will follow in due time. The study of Bible history has been by no means exhausted by the International series, while the later prophets, the lyric and didactic poetry of the Old Testament, the teachings of Christ and the apostles and the apocalyptic literature open inviting fields. It is for you to consider whether an advance movement ought not to be undertaken by this association in accordance with the development of secular education in the opening century, whether after having for thirty-three years traversed the Bible five times according to the same general plan, the voice of Jehovah is not saying to you: "Ye have compassed this mountain long enough. Turn you and take your journey" into yet other promised lands flowing with the milk and honey of the Word.

We do not mean by this to counsel that the modern children of Israel should turn aside from the plans of Bible study inaugurated by the Sunday School Association and tested by the experience of a whole generation. Probably the largest proportion of Sunday schools in our own and other lands are so inadequately organized and manned by superintendents and teachers whose terms of service are so brief that only the simplest plans of study can be made effective. The outlines of the International series are adaptable to many varieties of schools. They meet the general requirements of a large proportion of the Sunday schools and give a helpful and essential survey of Bible teachings to what may be

termed the intermediate classes in all Sunday schools. We may expect that they will continue in general use, if perfected by satisfactory courses for young children and supplemented by advanced courses for those who have once or more gone through the main course.

### THREE GRADES ALL THAT ARE FEASIBLE AT PRESENT

These three grades, each of which may again be graded by the skill of lesson writers and teachers, appear to us to be as many as can be adopted at present in the attempt to provide outlines of Bible study for the Sunday schools of the world. And if they are adopted as a general plan we expect that the International series, along lines already chosen, will remain the main course and in many Sunday schools the only course pursued. It will still be left to each country and each denomination to follow only this course with graded helps, or to relate to it the beginner's and advanced courses.

A considerable and apparently increasing number of Sunday schools are being led by experienced educators, organized according to public school systems and provided with their own lessons. We welcome the aid of these men and women who seek to apply the most approved principles and methods of popular education to the moral and spiritual training of the people through the study of the Bible. Through their labors we trust that better systems than those now in use will evolve, which after having been proved may be adapted to the world-wide uses of Sunday schools. We would avail ourselves of all the wisdom of men, guided by the Holy Spirit, the source of all wisdom, that we may bring all nations and peoples of our own day and generation to know the only true God, and Jesus Christ whom he has sent, which is eternal life.

The leaders of the Sunday schools of the world, in facing new times and conditions, assume greater responsibilities and more difficult tasks than ever before. We are assured that they accept these trusts gladly, holding forth to waiting millions the Word of life. With the same Holy Book, but with constantly improving methods, teaching and teachers, they may confidently expect that the Holy Spirit will guide all sincere learners into all the truth.

REV. JOHN POTTS,  
Chairman.  
PROF. J. I. D. HINDS,  
PROF. J. H. STAHR,  
REV. B. B. TYLER,  
BISHOP E. B. KEPHART,  
PROF. W. W. MOORE,  
MR. JOHN R. PEPPER,  
PRIN. E. I. REXFORD,  
REV. MOSHEIM RHODES,  
PROF. JOHN R. SAMPEY,  
REV. A. F. SCHAUFFLER,  
BISHOP W. W. WARREN,  
REV. A. E. DUNNING,  
Secretary.

With the success of the British expedition against the Aros, happily with less bloodshed than anticipated, the missionaries are returning from the coast to the old Calabar up-river stations. The great Ju-ju in the center of the Aro district, one of the most formidable seats of superstition and horrid cruelty, has been destroyed; and the country to the west of the Cross River, into which formerly not a single white man was allowed to penetrate, has been opened. The Scottish Church missionaries are anxious to advance from Ufawana, the present basis and only station within the Ibo-speaking district, Ibo being the language of the newly opened country.



# The Permanent Teachings of the Story of the Garden of Eden\*

An Interpretation Based on Modern Views of the Scriptural Narrative

"And the Lord God planted a garden eastward in Eden; and there he put man whom he had made."  
—Gen. 2: 8.

Whoever compiled the book of Genesis, and arranged these ancient records in their present form, constructed the early chapters from two distinct sources of tradition. The first account included the first chapter and the first three verses of the second chapter. The second tradition begins with the fourth verse of the second chapter and embraces the remainder of that chapter together with the third and fourth. We may note some differences in these two stories of the same events.

The first, in referring to the deity, uses the Hebrew term *Elohim*—God; the second uses the term *Jehovah Elohim*—Lord God. Critics, therefore, designate the first writer as the Elohist writer; the second as the Jehovistic. The first gives a straightforward and comprehensive account of creation, more or less in accord, sometimes marvelously in accord, with the order of evolution accepted by modern science; the second repeats, in different forms of statement, the story of some of the events related in the first, goes over again the account of the creation of man, presents the creation of woman in mythical form as a separate transaction, locates man in a definite spot which it calls a garden in Eden, and falls into a symbolic, allegorical style.

This second tradition, in regard to the creation of woman, the garden in Eden, the intervention of the serpent, the tree of the knowledge of good and evil, cannot be regarded as literally and historically true; it is not an account of events which ever actually took place in the outward and objective form as here presented; but we may regard it as a kind of symbolism, or allegory, of that which must necessarily have taken place when the human consciousness rose to a degree of intelligence sufficient to recognize moral evil and make conflict with it.

Such a view is sustained by the fact that the words "man" and "Adam" mean the same thing and are used interchangeably: "Let us create Adam in our own image;" also by the fact that the first verse of the fifth chapter distinctly says, in review of the story, that God created man "male and female created he them" and called their name "Adam," "the man"—showing that the word "Adam" does not stand for any particular person, but is a symbolical sign standing for the general term humanity.

The unhistorical character of this Jehovistic tradition is still further shown by the consideration that the first man could not have come into existence so late as this, since the Bible's own chronology begins at a period when there was existent an advanced civilization in Egypt and Babylon, and from what we now know as to the antiquity of man there must have been many pre-Adamite races.

The second story, therefore, the Jehovistic story, must have been a tradition coming from a very early source, which

became attached to the general historical outlines of the Elohist writer as an additional allegorical report of the same story, enlarging upon it, seeking to embellish it with mythical details and introducing the wonderful story of the early human experience of moral evil.

## THE PARABLE OF SIN

Its chief significance for us is that it gives us, under the form of a kind of parable, the tragedy of sin as it worked itself out in the experience of the first sinner, whoever he may have been, and as it works itself out today in the spiritual history of every human being who violates moral law. If the parable of the prodigal son shows us how men may return to God, the parable of the Garden of Eden teaches how they become alienated from him.

Thus regarded, the story of the Garden of Eden is one of the greatest pieces of literature to be found anywhere in the world. Here we have, in poetic and pictorial form, the tragedy of moral evil in human experience. The story of sin, its inception in the heart, its growth, consummation and consequences, is completely set forth as it was, as it is, as it ever will be, a universal experience. In the effective choice of symbols for the allegory nothing is omitted. Goethe in his *Faust*, Milton in his *Paradise Lost*, Dante in the *Inferno*, George Eliot in *Adam Bede*, Hawthorne in *The Scarlet Letter*, Stephen Phillips in *Paolo and Francesca*, give only variations on the same theme, attempted amplification and embellishment of the great epic which was told once for all in this simple but sublime and majestic story. The spiritual truth underlying it remains the truth today, and is forever applicable, absolutely true to human experience so long as a human being with a conscience shall be left upon the earth.

So if we analyze this allegorical story in its several parts, we shall find that, under types and symbols, the whole story of human transgression as it repeats itself from age to age is here presented. The whole transaction, the pictorial scene here delineated, is repeated in the inner life of each one of us. The Garden of Eden, with all its incidents, is within us. The story in Genesis is only an objective presentation of universal subjective experience.

Let us see if we cannot find such an interpretation, if we take up separately the different parts of the allegory—the garden, the voice of God, the serpent, the man, the woman, the expulsion.

## THE GARDEN

1. The garden represents original purity in human nature before it has been stained by moral evil. The Garden of Eden is the symbol of the stage of innocence in every human heart. Broadly speaking, there is such a period in the early life of childhood; and strictly speaking, there is such a condition in later life in regard to particular sins.

I am innocent of murder; you are innocent of theft. So much of the Garden of Eden is left within us. It is doubtless

true, as our creeds assert, that we are born with proclivities to evil. Yet it is my belief that this bias to evil is not wholly, or very largely, inherited from ancestors. If we inherit bad propensities we inherit good ones also to counterbalance the evil; we are not to look upon our sinful tendencies as the result of some first sin committed by some far-away progenitor; but the liabilities to evil are natural and inevitable, as they were in the case of the first human being who became conscious of the presence of evil.

These tendencies grow out of conditions that existed in the constitution and environment of the first human being, and it is the same with ourselves. No catastrophe happened to the first man which does not also happen to each one of us. The late John Fiske thought that the origin of moral evil was involved in the essential constitution of man, and that moral evil is indispensable to the moral development of the race. While this may not be wholly true, it is much nearer the truth than the older Calvinism, which held that God created man absolutely holy, and that then, curiously enough, the first thing that man did to prove his absolute holiness was to commence a course of sinning. I prefer John Fiske to this theological contradiction.

But whatever we may think concerning these old questions of scholastic theology, we can all agree that in our early childhood there is a period of comparative innocence as to sin in general, and there is always a period of innocence as to certain particular sins. The young child has little knowledge of good and evil as a conscious personal experience. The youth, later on, is innocent of certain overt acts of sin. For this innocence the Garden of Eden, with its flowers, its quiet beauty, its peaceful life, stands as the everlasting symbol. It represents that innocence of the human heart wherein as yet is no trouble of conscience; no exciting debate between the inclination and the reason; no tremulous fear of penalty; no remorse; no warfare set up between the forces of good and evil. The young child knows little of the ethical and spiritual unrest that comes later; the youth is ignorant of the more subtle temptations that will come with adult years; so that the heart as regards these later agitations and fierce conflicts is a Garden of Eden. There is no serpent here as yet; there is not that feverish unrest that comes with the moral struggles of mature life; and that is the Garden of Eden, whether in the first man or in ourselves. There was a time, doubtless—there must have been a time—in the history of the evolution of humanity before the commission of conscious transgression of moral law—that was the Garden of Eden. There was a time before there was evolved in human consciousness a knowledge of good and evil—that was the Garden of Eden; a time when that knowledge began to be developed, a time when there was the first movement or impulse towards the evil, though not yet any conscious act of evil—that was the Garden of Eden.

\* A sermon preached by the late Rev. F. F. Emerson, D. D., at the Asylum Avenue Church, Hartford, Ct., August, 1901.



So today in the heart of the child there is a state of comparative innocence—that is the Garden of Eden. In the heart of the youth is comparative purity, sins not committed, an area of evil intention all untrodden, a territory of sin unexplored, a knowledge of good and evil unattained by overt acts or actual experience; the barriers of modesty and wholesome fear, the feeling of rectitude and self-respect, still hold firmly against the beating waves of the oncoming world of evil—that is the Garden of Eden, innocence, peace, quietude of mind, and even moral balance; no conflict, no fear, no guilt of committed sin, no remorse for wayward deeds; so far as we have this condition of the inner life, so far is the Garden of Eden within us. The term Garden of Eden is the eternal emblem of the condition of every human heart before a moral fall.

#### THE VOICE OF GOD

2. But here is the "voice of God" heard in the garden. It represents *moral law* in human nature. That voice we all hear: "Of the tree of the knowledge of good and evil thou shalt not eat." Such a moral law exists in every human soul. The sense of moral obligation, the feeling of *ought* and *ought not*, is natural to man everywhere and at all times.

So nigh is grandeur to our dust,  
So near is God to man,  
When conscience whispers low, "Thou must,"  
The youth replies, "I can."

The savage may have it in a limited degree, but he has it. There is no human being so low that he does not have some perception of a right and a wrong in his conduct. There is no tribe or clan, however uncivilized, that is without law and that does not recognize "thou shalt" and "thou shalt not," both in the inner life of the individual as well as in the laws and customs of the community.

Immanuel Kant said that the two grandest things that arrest and engage human thought are the starry heavens at night and the universal presence of the feeling of moral obligation in the heart of man. The voice of command in the garden of innocence is the voice ever heard in all human hearts, warning against sin, setting the limits of conduct, admonishing that the knowledge of good and evil which we gain by doing evil is a kind of knowledge which we do not need, expostulating with us against the folly of disobedience, forewarning us that the consequence will be bitter and terrible to bear, no more nor less than the loss of spiritual life, "For in the day that thou eatest thereof thou shalt surely die." The voice of God in the garden is the presence of moral law, the feeling of moral obligation in the soul.

#### THE SERPENT

3. The "serpent" represents evil suggestion. The serpent is treacherous and deceptive. Quietly it crawls, smoothly it glides, crookedly it winds its way towards the point of attack; concealed as much as possible it moves, and when all is ready it silently strikes the fatal blow or swiftly coils itself about its breathless victim. In the whole list of the animal world no creature could have been chosen that would so appropriately and exactly represent the temptation of moral evil as evil suggestion first rises in our hearts. While the occasion of sin is usually

some outward circumstance, and is suggested by something in our environment, the real cause of temptation is, of course, in ourselves—some constitutional tendency, some peculiar susceptibility to a particular form of evil; and this inclination to disobedience, this suggestion of waywardness in the heart of the heretofore innocent one—what in the whole range of living forms could more correctly, more effectively symbolize it than the hated form of the snake, so naturally loathsome to men, that after the passage of all the centuries of human history the sight of it still awakens a shudder of fear and terror and disgust?

The language attributed to the snake and the answer made to it—how like the debate which would go forward in the heart of a youth tempted today to do some evil thing. Hear the insinuating voice: "Aha! God has put restrictions on you, has he? Can't eat of this, and can't eat of that! Don't allow you any pleasure; binds you hand and foot with these childish rules!"

And then the youth answers, standing up to God's law at first, true at first to the light within him and to the moral obligation he feels: "O, no, not so bad as that; not everything here is restriction; there are many sane and wholesome enjoyments, many healthful pleasures permitted to us; but there is one restriction—we may not do anything that is evil; we must not do wrong. There are things which might give us temporary pleasure, but they would be bad for us in the end; pleasant to the taste, but poison to health and fatal to life. Of the tree of the knowledge of good and evil we must not eat."

Thus the youth and so every one of us has reasoned. But the evil suggestion, having sowed the seed of the subtle poison of doubt, becomes more bold, takes advanced ground and urges: "Yes; but even this restriction is foolish; there is no necessity for being so scrupulous and overcautious. There is no such terrible consequence as you fear. Why should you bind yourself hard and fast by such foolish and arbitrary demands? You ought to know the world. Enlarge your views. Accumulate experience through your pleasures. There is really good to be got out of what is called evil-doing."

Such is the crooked, lying, serpentine, deceptive argument of evil suggestion. "Some good is to be got out of wrong doing. The pleasure in the end will out-balance the pain. It will be good for you in the end; give you knowledge, give you experience. You'll find out for yourself the reasons for these prohibitions, know good and evil as God does. You will not die; you will survive, and you will be all the better off."

So it is that evil suggestion argues its case, makes black appear to be white, makes the worse appear the better reason. It is the treachery of the serpent of evil suggestion.

It is the good which the sinner always thinks he sees in evil. The argument has always been the same. When the serpent has done his work within us we all say the same thing: "Good for food; pleasant to the eye; will make us wise." Natural, beautiful, useful; these three. Nature is being fulfilled—the very nature with which God endowed us; beauty charms

and allures—the beauty with which our own desire invested it; and it will make us wise—we are entering upon hitherto unexplored fields of knowledge; we shall know for ourselves at first-hand and find out why God has made these demands and hemmed us within so narrow a space.

This is the account which sin gives of itself in the region of the sensibilities, the sentimental and emotive instincts. True to life is this whole argument in the woman's soliloquy. A poet of the insight of Shakespeare, a novelist with Hawthorne's genius for running to earth hidden human motives, a modern expert in psychology could not state in more comprehensive terms or in more scientific form, could not give us a more complete and comprehensive statement of those self-deceiving pleas by which the wrongdoer always endeavors to justify his course of conduct.

#### THE EXPULSION

4. The passing out of Eden represents the consequences of disobedience. We cannot do wrong and keep our innocence; we cannot sin and stay in the garden; we cannot disobey the inner light of moral law within us and still retain the old tranquillity and peace of mind; a flaming sword flashes at the gate of the garden to prevent our return. We cannot undo what we have done and go back into the garden and live there again as if nothing had happened to us. Our sin we carry with us; the effects of it, the memory of it, the scars of it are still upon the soul, and the marks of it are left in the inner spiritual life. What we have written we have written. Life can never be the same to us. All our days are filled with trouble; the bright sunlight has gone out of the world; all our beautiful flowers are changed to thorns and thistles; and in the sweat of the face, with anxiety and pain, we maintain our foothold in the world.

And so the curtain falls on the great tragedy. One bright ray, however, lights the closing scene: "I will put enmity," says the voice to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." Enmity: henceforth there shall exist enmity in the inner life of man between good and evil. The course of moral discipline is now begun. Not always shall there be soft compliance to evil suggestion, but enmity, opposition, conflict. Thou has lost thine innocence, but thou must still wage the battle. Repentance is possible, redemption is possible; from the seed of the woman shall come the redeeming Christ and world-long conflict. Thou shalt bruise his head.

That is our business in the world—to bruise the serpent's head. With the Christian tradition to aid us, we are to win continual victory over evil suggestion. We are to be redeemed and we are to come off conquerors. If we will be true to the conditions, using the aids and helps God has promised, the redeeming power of Christ, the cleansing power of the Spirit, remembering that there is such a thing as spiritual renewal through strife, through conflict, through our enmity to the serpent, we shall give heed to the words of the apostle: "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand."

## A Library of the Days of Abraham

The Rich and Significant Archaeological "Find" Just Brought to This Country

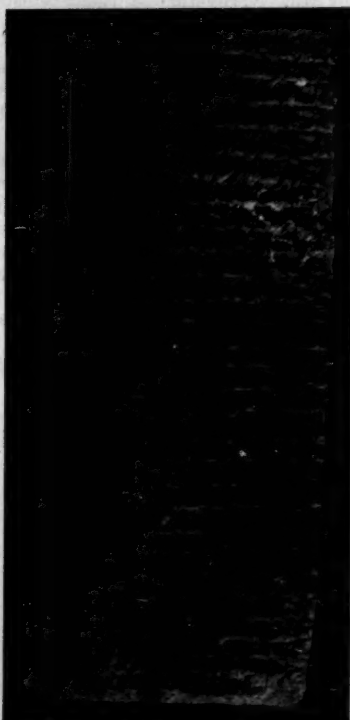
BY REV. A. T. CLAY, PH. D.

Very important antiquities are to be found in the different museums of this country, yet without question the most important archaeological material that ever came to America has just arrived at the University of Pennsylvania. A library of which every volume or tablet was written prior to Abraham's leaving Ur of the Chaldees was excavated on the recent campaign at Nippur. These treasures were brought to this country in twenty-two large cases, containing from six to eight boxes each. More than a year ago Professor Hilprecht left Philadelphia for Constantinople expecting to continue his work of organizing the new Semitic section of the Imperial Ottoman Museum, which occupies the third new building recently erected at his majesty, the sultan's order, and at the same time examine and study the immense results of the last expedition to Nippur, which had arrived at Constantinople. As Professor Hilprecht was about to leave Constantinople, shortly before Christmas, the sultan, who has heretofore on a number of occasions manifested his appreciation of the valuable services rendered by Professor Hilprecht, presented to him, among other important antiquities, the larger part of the famous temple library which was excavated by the expedition of the University of Pennsylvania. Professor Hilprecht in turn presented this magnificent collection of tablets to the institution which he represented.

A little over twenty-five years ago the intellectual world was startled by the announcement that Ashurbanapal's library had been discovered by the English explorers, Layard and Smith, and that among the clay volumes there were accounts of the creation and deluge which greatly resembled the Biblical stories. It was then ascertained that these legends were copies of older tablets which belonged to Babylonian libraries in the southern part of the valley. For some time scholars have assumed that every important Babylonian city had its library, and that if they could be found most important data for the reconstruction of the early history of man would be forthcoming. Without detracting, therefore, from the importance of the discovery of this ancient Assyrian library at Nineveh, the announcement that the library of the great temple of Bel, the most famous sanctuary of the early Babylonia, has been found, surely must be regarded as being of even greater importance. The scribes of Ashurbanapal made no copies of tablets from this library, for it had been thrown into ruin over sixteen hundred years prior to his time. The Elamite hordes under Kudur-Nankhundi 2285 B. C., who destroyed nearly every city of Babylonia, threw into ruins at the same time the temple library at Nippur, in which condition it remained until excavated. This fact determines that every tablet found in its ruins belongs to the period prior to this invasion, or in other words was written before, or about, the

time Abraham left Southern Babylonia for the promised land.

About twelve years ago, when Professor Hilprecht first rode over the mounds at Nippur, he pointed out an extensive group of mounds south of the temple hill which in his judgment he regarded as the probable site of the temple library. About twenty-five hundred tablets were recovered from this mound during the first campaign. The mound was called Tablet Hill. Later excavations revealed many additional inscriptions, but on the recent campaign Professor Hilprecht was able to establish definitely beyond any



Tablet from the Temple Library

doubt that his old theory was correct. During the brief space of about eight weeks a series of "book stacks," or rooms, were cleared by his field director, Dr. Haynes, and a very rich harvest of nearly twenty thousand tablets were recovered.

In the uppermost stratum of this mound the excavators found coffins, which had been buried in the early centuries of our Christian era. A great many antiquities were also gathered, which belonged to the Jews who continued to live at Nippur after the return of Ezra and Nehemiah, prominently among them were terra-cotta bowls containing incantations and charms inscribed in Hebrew and Mandæan. Down the excavators went, through twenty-five feet of accumulations of debris, representing several millenniums of history, when they finally came upon the library. Here they found a series of rooms, a number of which contained ledges or shelves built out from the wall, for the purpose of

laying out the tablets in rows. The library seems to have been divided into two parts. There was a business section for keeping accounts, and the educational quarters, with its vast library of a literary character. Only the southeastern and northwestern wings of the immense edifice have thus far been cleared; in all about one-twentieth part of the entire library. Professor Hilprecht estimates, on a basis of the finds already made, on the topographical appearance of the mound and the history of the temple with which the library was connected, that when the entire mound has been completely excavated it will have yielded at least 150,000 tablets, every one of which belongs to the third millennium before Christ.

The clearing of the library was continued a few weeks after Professor Hilprecht's arrival at Nippur, when he withdrew the Arabic workmen from its ruins, owing to the shortness of the time at his disposal, and set them at work on the eastern fortifications of the city, at the same time having one of the architects make a ground plan of the rooms exposed. The complete excavation of this most important structure, with its precious literature of a long forgotten past, will require several years of continuous labor. While the destruction of temples, palaces, libraries and works of art which the Elamites then accomplished must be regarded as gross vandalism, yet in this particular instance, as far as we are concerned, it was most fortunate, for doubtless the tablets, being mostly unbaked, would have been destroyed long since and their contents entirely lost if the Elamites had not destroyed the library building. When the roof collapsed, the tablets, which had been laid in rows, classified doubtless according to their contents, fell from their shelves upon the floor in heaps, in which condition they were found. It was a glorious sight for the excavators. They had found inscriptions and other valuable antiquities in various parts of the mounds during the past twelve years, but no discovery could be compared to this in extent and importance. One by one the tablets were carefully removed from their resting places by trained workmen. It was necessary to handle them very tenderly owing to the fact that they were moist from being buried for several millenniums in the earth. As they were taken from their resting places they were carried to the castle, which had been built by the excavators to house themselves and also the antiquities; and after the tablets were thoroughly dried they were packed ready to be shipped to Constantinople.

The contents of the library, so far as examined by Professor Hilprecht while at Nippur and during the last year at Constantinople, proved to be most varied; in fact, practically every branch of literature known to the Babylonians is represented in the library. Among the inscriptions are hundreds of historical texts; dictionaries, or lists of Sumerian



words with Semitic equivalents; lists of birds, animals, plants and stones; lists of words for chairs, stools and other articles of furniture; beautiful hymns; astronomical and mythological inscriptions; tablets which refer to the service and functionaries of the temple—how many garments the god Bel wore, how many temples and shrines there were at Nippur besides those dedicated to Bel, and what the revenues of the temples were; tablets containing grammatical sentences written by students, arithmetical calculations, etc. Naturally, in the brief time at his disposal up to the present, only the most cursory examination of the precious material could be made by Professor Hilprecht; but, as he announced in the *Sunday School Times*, "the methodical publication of the rich and varied contents of this unique literary library, the first of its kind so far excavated in Babylonia, and now constituting one of the most precious treasures of the University of Pennsylvania, will be taken in hand vigorously and constitute his chief task for the next twenty years."

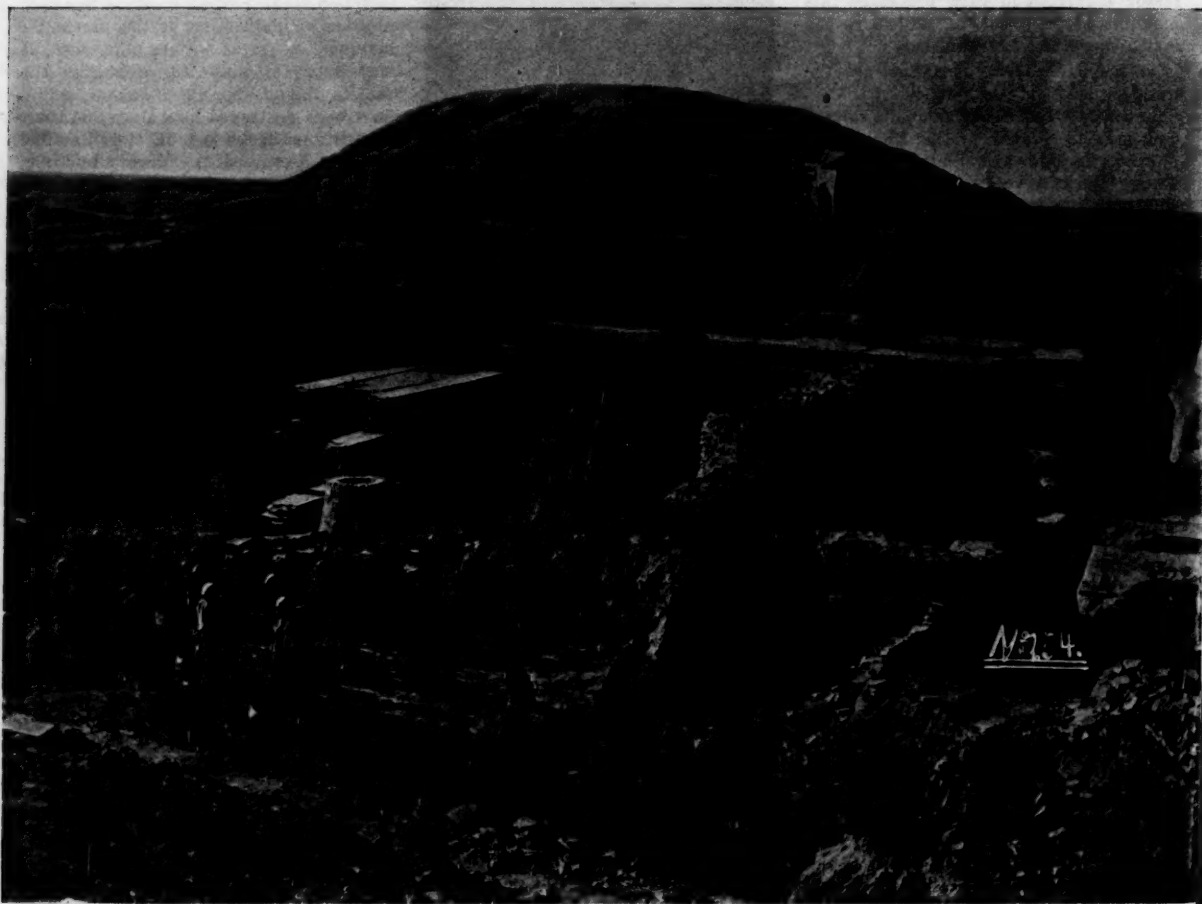
When we reflect that until recent decades our knowledge of the period prior to Abraham was entirely dependent upon the first eleven chapters of Genesis, and that here is an entire library which contains many thousand volumes written in that early age, we can at least realize that the future generation will have considerable knowledge of those early days, which until recently were regarded by many scholars as mythical, and yet no one can even conjecture what is contained in the larger part of the mound

which up to the present remains untouched. Several versions of the creation and deluge stories older than those found in Ashurbanapal's library have been discovered at other places. One of these is dated at about 2000 B. C. It would not be surprising to find that versions of the same accounts older than those already recovered would be found in the great Nippur library, besides other documents which throw additional light on the early chapters of Genesis.

This is but one of the important discoveries of the recent campaign. Considerable attention was paid to the excavation of the great temple of Bel, the foundation of which was laid between six and seven thousand years before Christ. A very ancient government palace of immense proportions, where the kings resided, belonging to the fifth millennium before Christ, and one of the ancient gates and the walls of the city were uncovered. A government palace erected about 300 B. C. was completely and systematically excavated, besides numerous other buildings of less importance. Most valuable inscriptions in stone belonging to the earliest rulers of Babylonia, by the help of which the early history of mankind in the valley between the Tigris and Euphrates will be reconstructed, were discovered. Antiquities in coins, jewelry in gold, silver and bronze in great quantities; vases in enameled and plain pottery of all periods; seals and seal cylinders, such as the Babylonians used in connection with their business transactions; images of gods; playthings in terra cotta; bas-reliefs, weights; utensils

in bronze, iron and silver, etc., were found. These are a few of the important finds, without mentioning the numerous facts ascertained and the many questions solved through the personal study of Professor Hilprecht while in the trenches, which have important bearing upon the religious ideas and customs of the daily life of the Babylonians. As regards portable antiquities of every description, this expedition stands prominently in the lead of those which have excavated in Babylonia.

Only a small portion of the mounds at Nippur has thus far been completely excavated. Considerable work yet remains to be done on the temple. Only one side of the ancient government palace has been cleared, and, as above, about one-twentieth part of the library. The Philadelphia committee, of which Mr. E. W. Clark is the acting chairman, and his brother, Mr. C. H. Clark, chairman of the publication committee, the provost, Dr. C. C. Harrison of the university, who from the beginning has taken a very deep interest in the undertaking, together with the other members of the Babylonian Exploration Fund, are anxious to have the excavations resumed. And in view of the fact that the sultan and his administrative body have manifested such a generous and friendly attitude towards the university, and especially towards her representative, who is the scientific director of the expedition, there is little doubt but that this important work will be continued in the near future, and especially as Professor Hilprecht has already completed all arrangements towards this end.



Temple of Bel

## Chicago Commons—A Christian Social Settlement

The Noble Work of Graham Taylor and His Efficient Colaborers in a Needy District of Chicago

The work of the Commons was begun eight years ago. The buildings on Union Street, where it was long carried on, were destroyed by fire soon after the present buildings, at the corner of Grand Avenue and Morgan Street, were occupied. These buildings, which have cost more than \$60,000, though exceedingly plain, have been carefully planned with reference to the work to be done in them and are thought to be models of their kind. The credit of securing them belongs entirely to Professor Taylor, who has been unremitting and self-sacrificing in his service for the Commons. The ground, held in trust by the City Missionary Society for the use of the Tabernacle Church, has been rented to the Commons at a nominal sum for ninety-nine years, on the condition that rooms be furnished the church for Sunday services, the midweek meeting, and such other gatherings as the church may find needful. The audience-room, with seats for 600, and various rooms for the Sunday school, for mothers' meetings, Ladies' Aid and Missionary Societies, are in the five-story wing. Here are the clubrooms for boys and girls, men and women, the bath-rooms and the gymnasium. The residence wing adjoins, and with its little grass plot and its lateharboring ever out is one of the attractive spots of the ward. This wing was built in memory of the late John Marshall Williams of Evanston, a steady friend of the settlement from the first. It is through his thoughtfulness that a site for a men's club suitable for the neighborhood was obtained just south of the present buildings.

As soon as possible a five-story building will be erected upon it, furnished with all the appliances for which such a club calls. The men of the region are trying to aid in raising the \$10,000 needed. A glance at the program for a week shows something for every day and for nearly every hour in the day. There is at present an average of twenty residents in the home, about half of whom give their services and pay for their board. The others receive a small compensation. The cost of the establishment is \$650 a month. This is met either by the residents or by gifts from friends. There is no endowment. Hence the burden upon Professor Taylor, who has thus far gathered the funds for the buildings of the new home and for its current expenses. A floating debt of about \$15,000 on the improvements is still to be met. The property is in charge of a representative board of trustees, eleven in number, one-third of whom are chosen each year.

The Commons co-operates with all the churches of the neighborhood, Catholic as well as Protestant, and charity organizations and other agencies which it finds helpful. It is in close touch with Chicago Theological Seminary, many of whose students here receive practical instruction in pastoral duties. At its pleasant Sunday afternoon gatherings, which are neither denominational nor professedly religious, six hundred persons are frequently present. Addresses are given by prominent speakers and on topics

in which there is immediate and general interest. The church, meanwhile, with its Sunday school graded after the public school standards, and its various organizations, does its work under the leadership of the assistant pastor, Rev. James Mullenbach, who has recently returned from study abroad to take up



Old Commons Building

work in this promising field. Professor Taylor is the senior pastor of the church. The work was begun in faith, after a great deal of thought and with a pretty clear understanding of the personal sacrifice involved. Professor Taylor felt that if one would move into a needy section of the city and could reach the people with influences which would render their lives more tolerable, financial and other aid would not be withheld. He was not disappointed. Though his references were right, the owner of the building first occupied could not see what there was in it for the man who proposed to rent it. Still the lease was signed and the \$75 rent regularly paid each month, though this gradually increased to \$160 for the forty-four rooms finally used. When the building was ready, Oct. 1, 1894, twelve persons were ready to enter it as resident members of the settlement. Three of them had been on the field since May. In less than four years the members of this group were scattered as widely as from Oklahoma to South Africa. The residents have increased in number until now the average is not less than twenty.

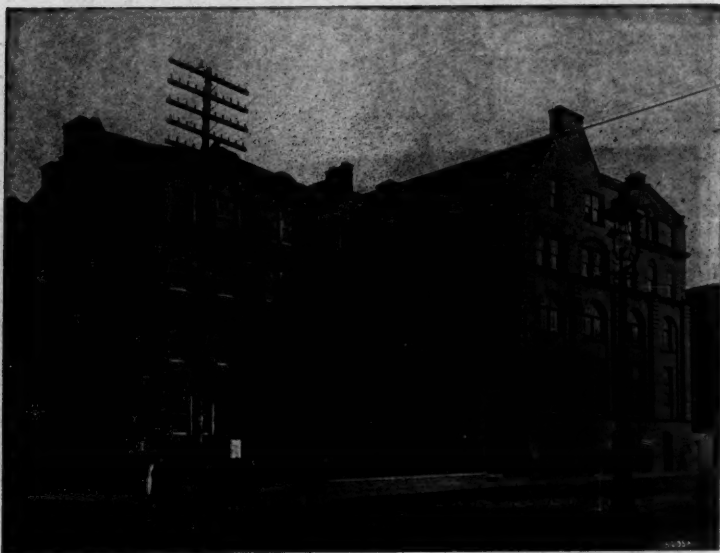
Professor Taylor and his family moved into the neighborhood June, 1895. This family has been the center around which the aspirations and hopes of the neighborhood have gathered. Its life has been simple, attractive, Christian. The table at which the workers meet, the commodious sitting-room, daily vespers, a social hour, have combined to bring the residents and their friends into close and delightful fellowship.

The first thing was to find out what the neighborhood most needed. This soon appeared in the appeal of the children on the street. A kindergarten was started, fortunately under the direction of a person who had been thoroughly trained in Berlin. In connection with it a training school has developed in which young women are taught the kindergarten system, and after teaching for a time in the Commons are sent out to open schools of their own. Twenty-five persons on the average are in constant training as kindergartners.

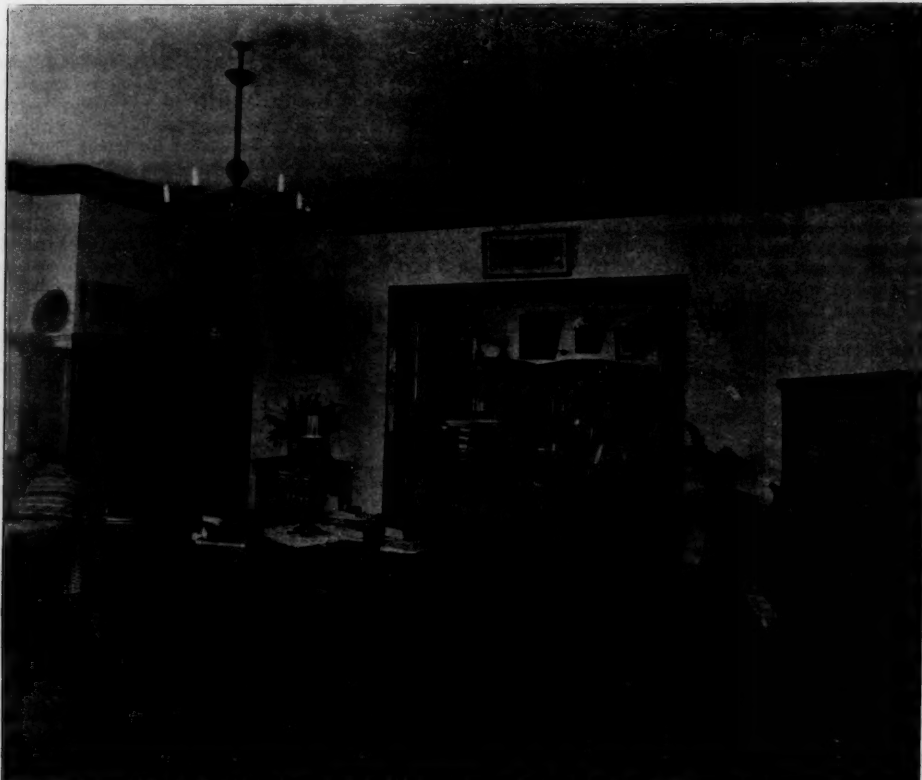
The Matheon Club of young women cares for about thirty children each day from 6.30 A. M. to 6.30 P. M. for the nominal sum of five cents each a day. This brings the young women into constant touch with not less than seventy-five families and enables many a poor mother to leave her home for duties she is compelled to discharge elsewhere. Work in the kindergarten naturally led to work for mothers and to the formation of clubs for girls of various ages and for women also. Through these clubs a vast deal of instruction has been imparted which has been of the greatest value in the management of the home. In sewing and cooking schools, in schools of hygiene and the like, women have been taught how to economize time and labor, and through the loan of pictures how for a small sum to adorn their homes. Through these schools and clubs a social life has sprung up among the women of the neighborhood which has been stimulating as well as enjoyable.

Citizenship clubs for Americans, which form an ascending series till men are reached, have proved of value. The Commons Democracy is soon to be organized, through which every boy, or young man, will have an opportunity to become familiar with the principles of municipal and state government. The demand for manual training has been greater than the Commons could meet. At present there are twelve fully equipped benches at

which there are no vacancies. Arrangements have been made by which those wishing to fit themselves to teach manual training can here receive instruction. From the first the Commons has been a center for men, social, educational, patriotic. In the second winter an evening a week was set aside for what has been called Free Floor Discussion. Here "free speech, all sides and no favor," have been the rule. Not more than twenty-five or thirty appeared the first evening. Since that time the attendance has often reached 150. Yet during the more than six years of discussion there has been no interruption by any person under the influence of



New Commons Building



Family Parlor and Warden's Study

liquor, or any difficulty in enforcing parliamentary law. Yet all kinds of questions have been debated and every one permitted to say just what he pleased.

A men's club for civic patriotism has been of service in purifying the politics of the ward. In more than one election its members have held the balance of power and sent a respectable man to the common council. When the new building for a men's club is completed, it is anticipated that its members will exert an almost unlimited influence for good in the ward.

The gymnasium and baths are in constant use five days in the week. During the summer work goes on not only at the settlement in the city, but in the country. Children are taken out into the fresh fields for a day, or for two or even three weeks. In the city itself a playground has been secured for those children who cannot get away from its dust and heat. At Glencoe a Progressive Club Cottage has thus far been supported by the young women who occupy it. At Camp Commons on the Fox River in Elgin boys and girls spend the summer months in tents. The cost for two weeks is not more than three dollars for a person. The work of the camp is done by its inmates. The day is spent in tramps for the study of flowers, trees, the rocks, the grass, the grain, country life in general, in fishing, in swimming, in story telling, in acting dramas, for which the girls es-

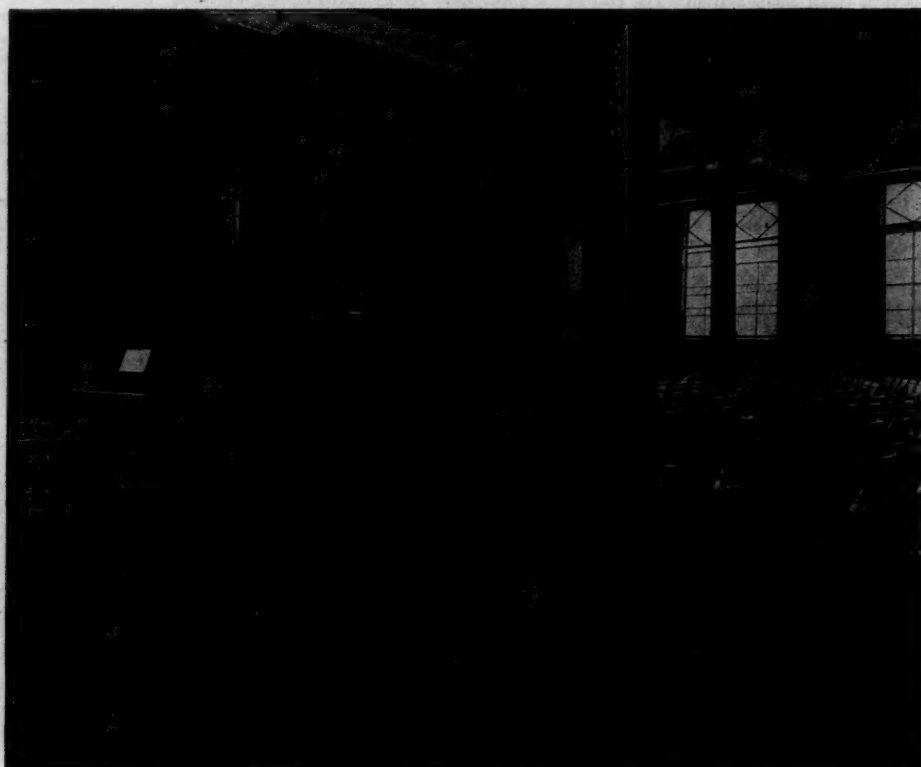
pecially have great fondness. At the close of the day all meet to sing simple hymns and to commend each other to the care of their Heavenly Father. Every summer the number of persons who go into the country increases and is limited only by a lack of funds.

That this life in the settlement, social, industrial, intellectual, Christian, has had an effect on the families of the neighborhood is admitted by all who know anything of the history of the Commons. Perhaps the influence has been the greater that, as at the Hull House, no hard and fast plan of procedure

ports a fellow in the Commons whose duty it is to study thoroughly some phase of social life in the city. One of these fellows has given his attention to juvenile delinquency, another to the boy problem, while the report of another on ethical substitutes for the saloon is well known. To what extent the demand for instruction, supplementary to that furnished in the public schools, will reach is as yet uncertain. Classes in arithmetic, history, English literature, Shakespeare, etc., have been largely patronized, and the prospect is that the demand for them will continue and increase.

was mapped out beforehand, that plans have been tried and abandoned as circumstances have seemed to require, that the single aim has been to reach and benefit the people. This has been done without any attempt to proselyte or to proclaim any political preferences. Yet the residents at the Commons have been professing Christians, who have made no secret of their attachment to the Protestant church, or of their gratification when those whom they meet in the settlement find it in their hearts to attend the Sunday school and religious services on the Lord's Day. But there has been no compulsion other than that of example or the manifestation of Christian principles in daily life.

That this work is only beginning would be admitted by no one more quickly than by Professor Taylor. A hint of what it may accomplish is given in the fact that the University of Michigan sup-



Tabernacle Auditorium and Neighborhood Assembly Room



This year, through the influence of the Commons, a good Democratic alderman was elected by 1,800 majority in opposition to a Republican candidate whose record the Municipal Voters' League had found to be hopelessly bad. Last year a Republican was chosen in place of a bad Democratic candidate. The ward is now represented by two good men though of opposite parties. This balance of power is held by the Men's Community



The Open Hearth and Neighborhood Parlor

Club, which has its headquarters at the Commons.

The May Festival, at which the annual exhibit of the various schools and gymnastic training is given, was a great success. The profits go toward a summer camp and picnics. The Chimes of Normandy, a comic opera in four acts, with a full orchestra in full costume, and scenery loaned by the Illinois Theater, was given. Such entertainments are of great importance in the district which the Commons serves.

The educational value of the Commons is more and more evident every year. Professor Taylor writes: "Whole classes headed by their professors have spent afternoons or evenings at the Commons from the Universities of Chicago and Wisconsin, from McCormick and the Evangelical Lutheran theological seminaries. Many students have come in from the technical training schools. The University of Michigan continues to keep one student in residence half of the year on their settlement fellowship, and a student from the University of Wisconsin has also been in residence."

The financial burdens from the beginning Professor Taylor has borne almost entirely alone. The auditor's account shows the sum of \$68,874 expended for buildings and furnishing, chiefly, of which nearly \$14,000 are still to be obtained. The professor hopes to get this amount soon and thus free himself and the Commons from the stress and strain which they have so long been under. FRANKLIN.

## What Mean these Constant Calls for Money

By Rev. Howard W. Pope

They mean that you have been delivered from the bondage of poverty in which so many dwell. If people are continually coming to you for money, it shows that you must be in comfortable circumstances. When the Jews came to the Promised Land God bade them, "Beware, lest thou forget the Lord which brought thee forth out of the land of Egypt, for it is he that giveth thee power to get wealth."

They mean, also, that the world regards you as a person of generous impulses. These frequent appeals are really a compliment to you, for there are people of larger means than yourself who are seldom asked to give, and for obvious reasons.

These appeals may be an answer to your prayers. You have often prayed, "Thy kingdom come, thy will be done on earth as it is in heaven." In answer to your prayer God has opened the doors of heathendom in every direction. This calls for money, but it is a direct answer to your own prayers. What are you going to do about it?

Will you stop praying, or will you help answer your prayers?

It is a great help to ask one's self the question, "Why did God intrust me with what money I have?" Making due allowance for your own industry and economy, it yet remains true that the blessing of God has been the main cause of your prosperity. Now why did God thus single you out and bestow upon you prosperity above so many of your fellowmen who have worked just as hard, and have done the best they could?

It could not have been for your own comfort, merely, for those who have less money often have more real enjoyment because of their freedom from care and responsibility. Nor can we suppose that God wants you to leave a large inheritance to your children. What does it mean but that he intends that you shall have a large share in the extension of his kingdom, great joy in helping the needy, and a special opportunity to become like his Son?

If one wishes to become like Christ he must give. That is the essential feature of Christ's life—he gave—he gave all he had—he gave himself. And God wants you to become just like him, absolutely unselfish, holding yourself and all that you have at God's disposal.

Doubtless you have prayed like Elihu for a double portion of your Master's spirit. Here is the answer. God has not only provided you with the means to give, but he is continually supplying you with opportunities to deny yourself, that thus you may become more and

more like your Master. Who can doubt that this is God's purpose in intrusting us with money, that it may afford us special opportunities to grow in grace?

A gentleman once asked another how much he wanted him to give to a certain cause. The other was not prepared to answer just then. He wrote to a friend and stated the case, and inquired if it would seem presumptuous if he should ask the man for \$25,000. "Presumptuous?" said the friend, "No, indeed; it is only asking him to accept a twenty-five thousand dollar blessing. I am seldom able to take more than a dollar's worth of blessing at a time." There is a great truth here, and happy are they who have discernment enough to see it, and grace to lay hold of it.

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THE CHURCH AND THINKING MEN

Canon Cheyne of Oxford University, in a recent remarkable sermon on The Christian Spirit, dealing with the present condition of the Anglican Church in particular and Protestantism in general and the alienation from the church of some of the choicest spirits of the time, said: "What the best men and women of the new generation appear chiefly to want is, first, to be assured that the Christian Church does not regard any servant of the ideal as outside its pale; secondly, to be brought near to the historical Jesus; and, thirdly, to be shown how the spirit of Christ works from age to age, both in the individual and in society, by ever new methods tending to the progressive improvement both of character and of social order."

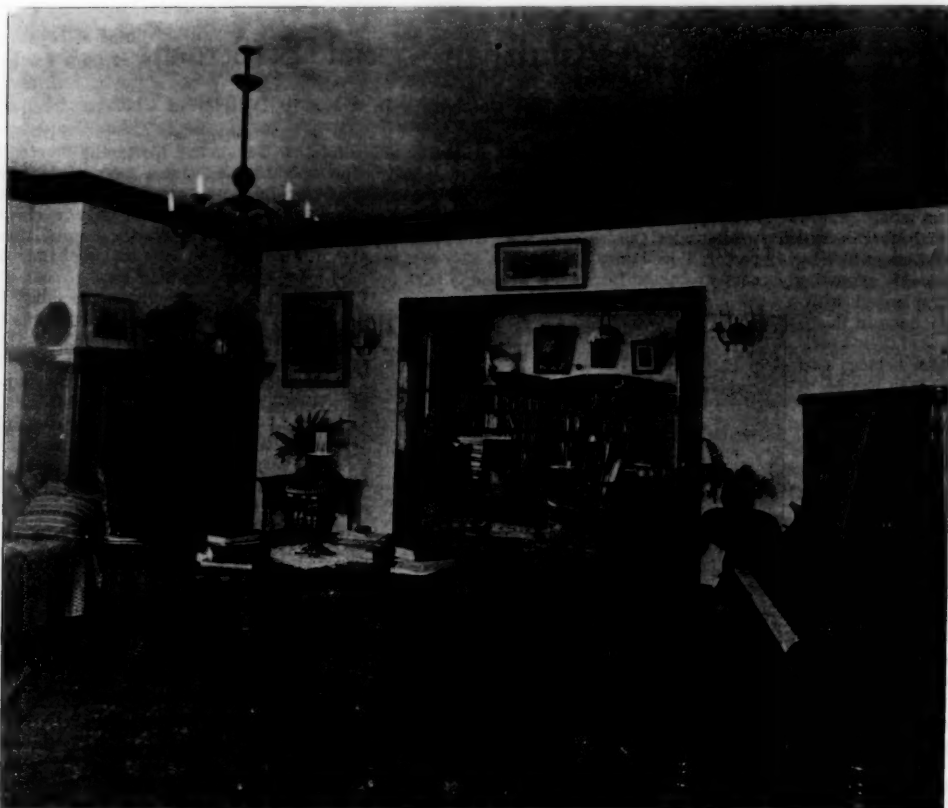
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Vapers at Camp Commons, Elgin, Ill.



Family Parlor and Warden's Study

liquor, or any difficulty in enforcing parliamentary law. Yet all kinds of questions have been debated and every one permitted to say just what he pleased.

A men's club for civic patriotism has been of service in purifying the politics of the ward. In more than one election its members have held the balance of power and sent a respectable man to the common council. When the new building for a men's club is completed, it is anticipated that its members will exert an almost unlimited influence for good in the ward.

The gymnasium and baths are in constant use five days in the week. During the summer work goes on not only at the settlement in the city, but in the country. Children are taken out into the fresh fields for a day, or for two or even three weeks. In the city itself a playground has been secured for those children who cannot get away from its dust and heat. At Glencoe a Progressive Club Cottage has thus far been supported by the young women who occupy it. At Camp Commons on the Fox River in Elgin boys and girls spend the summer months in tents. The cost for two weeks is not more than three dollars for a person. The work of the camp is done by its inmates. The day is spent in tramps for the study of flowers, trees, the rocks, the grass, the grain, country life in general, in fishing, in swimming, in story telling, in acting dramas, for which the girls es-

pecially have great fondness. At the close of the day all meet to sing simple hymns and to commend each other to the care of their Heavenly Father. Every summer the number of persons who go into the country increases and is limited only by a lack of funds.

That this life in the settlement, social, industrial, intellectual, Christian, has had an effect on the families of the neighborhood is admitted by all who know anything of the history of the Commons. Perhaps the influence has been the greater that, as at the Hull House, no hard and fast plan of procedure

ports a fellow in the Commons whose duty it is to study thoroughly some phase of social life in the city. One of these fellows has given his attention to juvenile delinquency, another to the boy problem, while the report of another on ethical substitutes for the saloon is well known. To what extent the demand for instruction, supplementary to that furnished in the public schools, will reach is as yet uncertain. Classes in arithmetic, history, English literature, Shakespeare, etc., have been largely patronized, and the prospect is that the demand for them will continue and increase.



Tabernacle Auditorium and Neighborhood Assembly Room

was mapped out beforehand, that plans have been tried and abandoned as circumstances have seemed to require, that the single aim has been to reach and benefit the people. This has been done without any attempt to proselyte or to proclaim any political preferences. Yet the residents at the Commons have been professing Christians, who have made no secret of their attachment to the Protestant church, or of their gratification when those whom they meet in the settlement find it in their hearts to attend the Sunday school and religious services on the Lord's Day. But there has been no compulsion other than that of example or the manifestation of Christian principles in daily life.

That this work is only beginning would be admitted by no one more quickly than by Professor Taylor. A hint of what it may accomplish is given in the fact that the University of Michigan sup-



This year, through the influence of the Commons, a good Democratic alderman was elected by 1,500 majority in opposition to a Republican candidate whose record the Municipal Voters' League had found to be hopelessly bad. Last year a Republican was chosen in place of a bad Democratic candidate. The ward is now represented by two good men though of opposite parties. This balance of power is held by the Men's Community



The Open Hearth and Neighborhood Parlor

Club, which has its headquarters at the Commons.

The May Festival, at which the annual exhibit of the various schools and gymnastic training is given, was a great success. The profits go toward a summer camp and picnic. The Chimes of Normandy, a comic opera in four acts, with a full orchestra in full costume, and scenery loaned by the Illinois Theater, was given. Such entertainments are of great importance in the district which the Commons serves.

The educational value of the Commons is more and more evident every year. Professor Taylor writes: "Whole classes headed by their professors have spent afternoons, or evenings at the Commons from the Universities of Chicago and Wisconsin, from McCormick and the Evangelical Lutheran theological seminaries. Many students have come in from the technical training schools. The University of Michigan continues to keep one student in residence half of the year on their settlement fellowship, and a student from the University of Wisconsin has also been in residence."

The financial burdens from the beginning Professor Taylor has borne almost entirely alone. The auditor's account shows the sum of \$68,874 expended for buildings and furnishing—chiefly, of which nearly \$14,000 are still to be obtained. The professor hopes to get this amount soon and thus free himself and the Commons from the stress and strain which they have so long been under. FRANKLIN.



Vespers at Camp Commons, Elgin, Ill.

## What Mean these Constant Calls for Money

By Rev. Howard W. Pope

They mean that you have been delivered from the bondage of poverty in which so many dwell. If people are continually coming to you for money, it shows that you must be in comfortable circumstances. When the Jews came to the Promised Land God bade them, "Beware, lest thou forget the Lord which brought thee forth out of the land of Egypt, for it is he that giveth thee power to get wealth."

They mean, also, that the world regards you as a person of generous impulses. These frequent appeals are really a compliment to you, for there are people of larger means than yourself who are seldom asked to give, and for obvious reasons.

These appeals may be an answer to your prayers. You have often prayed, "Thy kingdom come, thy will be done on earth as it is in heaven." In answer to your prayer God has opened the doors of heathendom in every direction. This calls for money, but it is a direct answer to your own prayers. What are you going to do about it?

Will you stop praying, or will you help answer your prayers?

It is a great help to ask one's self the question, "Why did God intrust me with what money I have?" Making due allowance for your own industry and economy, it yet remains true that the blessing of God has been the main cause of your prosperity. Now why did God thus single you out and bestow upon you prosperity above so many of your fellowmen who have worked just as hard, and have done the best they could?

It could not have been for your own comfort, merely, for those who have less money often have more real enjoyment because of their freedom from care and responsibility. Nor can we suppose that God wants you to leave a large inheritance to your children. What does it mean but that he intends that you shall have a large share in the extension of his kingdom, great joy in helping the needy, and a special opportunity to become like his Son?

If one wishes to become like Christ he must give. That is the essential feature of Christ's life—he gave—he gave all he had—he gave himself. And God wants you to become just like him, absolutely unselfish, holding yourself and all that you have at God's disposal.

Doubtless you have prayed like Elisha for a double portion of your Master's spirit. Here is the answer. God has not only provided you with the means to give, but he is continually supplying you with opportunities to deny yourself, that thus you may become more and

more like your Master. Who can doubt that this is God's purpose in intrusting us with money, that it may afford us special opportunities to grow in grace?

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## A Day's Work with Count Tolstoy

[By Rev. Edward A. Steiner, Ph.D., Sandusky, O.]

Over the fields of Yasnaya broods the mist of an early autumn morning. The silvery birchwoods, which circle them, are alive with the song and chatter of the birds, whose morning news and greetings escape the censor who watches over the brain and soul product of the czar's subjects. Their autumn song is sadder and less melodious than the joyous love songs I heard here in the spring of many years ago.

The year is growing older, and the air is full of monitions of the coming winter when the pall of death will lie over Yasnaya. From between those two whitewashed towers steps a man, a mujik in dress, a god in consciousness of power. A scythe in his strong hand hangs over his broad, bent shoulders, and, as he crushes the bedewed grass by his elastic stride, in his gray eyes there sparkles the light of two worlds, and he looks like Father Time breaking the way for a new epoch in the history of men.

Other mujiks, who do not walk like gods, come down the hilly path which leads from the village; beside them are gayly dressed women, their little eyes blinking as the first rays of the sunlight shine into them. They stir the dust of the road by their steps, even as do the lean horses which draw their leaner carts to the harvest field. Now all are together in the field, where the oats fall beneath the sharp scythes; he leads, they follow; he cuts a broader swath than they, so broad, so wide—broader and wider than the Russian mujik ever heard of even in his most fantastic tales, where it is told that a giant reaper cut an acre field with one stroke of his giant scythe.

It is ten o'clock, the birds have ceased singing, the mujiks and their wives are tired and hungry, so they and the count, lying under the silvery beeches, eat their bread in the sweat of their brow—bread hard enough to start the perspiration on the brow of the neophyte who follows Tolstoy and his mujiks in this day's work. The count leaves the mujiks at their work, and walks back somewhat wearied, passes between the whitewashed towers which mark the entrance to his estate, and as we walk by the overgrown duck-

pond, the clippety-clap of the washerwomen's paddles wakens an echo in the dense woods circling the house, which turns its unfriendliest side to the visitor.

Along this path thousands have come in these late years, thousands with burdens great and small, with curiosity mostly great, and yearnings of all kinds; they have come and gone, a few disappointed, many with burdens lightened, all of them saying, as they went away, "We have seen a man," and if they knew anything about their Bibles, they said, "This

miles through forest and field all visitors know, for it is Tolstoy's audience chamber. The burdened, the curious, whoever it is, may go with him, and if the visitor has ears and a heart he will be led miles and miles into the heart of things greater than he ever dreamed of.

He walks as if he had not toiled all day, and talks as if his brain were not wearied, and looks into the world around him and straight into your own soul as if only half of seventy-three years had passed before him, years in which he has gazed upon the pomp and glory of kings, in which he has seen armies in bloody combat, humanity in its hard struggle to answer its own prayer, "Give us this day our daily bread." Most marvelous of all, he listens to your story of a far-away corner of the earth as if it had happened on his estate; he listens to your story about the great and little who have made this world better or are trying to do so; he listens to all this as if they were all his brothers. If you praise him he smiles, well pleased, and changes the subject; if you worship him he frowns, and like the angel of the Apocalypse says, "Worship God."

To all alike he preaches a sermon, whose great text is, "If any man will come after me, let him deny himself, and take up his cross and follow me." It is an eloquent sermon, preached to the one soul on that oak-shaded path, and he

who hears it never forgets it, and he who has a soul and a conscience will surely become a disciple, although, like Peter, he "may follow afar off."

At nine o'clock dinner is served in the large, stately dining-room, where elegance does not obtrude itself or poverty offend. The countess appears, and with her a gay circle of young people, friends and stray visitors. The count's meal consists of kasha, a buckwheat mush, to which he helps himself carelessly, as one might who eats kasha 365 times a year, for familiarity may "breed contempt." Poached eggs and rye bread are his last course. The family and visitors eat as do other mortals the world over, who have no objections to meat and other goodies, which at first make eating a pleasure, and may make it later on a



Tolstoy from a painting by Pasternak

is a man sent from God, and his name is"—Tolstoy.

The count walks up the steps which lead to the apartments of his family; he has a smile and loving word for his helpmeet, a joke for the children who are children no more, and then down into his den, where the pen plows fast and furiously over long sheets of paper, the furrows filled by seeds which are sent out into the wide harvest field that men might reap fruit unto eternal life.

Until two o'clock the count is undisturbed in his sanctum; at that hour his secretary receives the day's work for copy, the simple luncheon is partaken of, and then until about five o'clock his hands are busy again at the common tasks in fields and woods. Before the sun sinks comes the walk across the fields and into the woods; this walk of



nightmare. The conversation at the table is not serious; everything is very informal, and guests leave the table without apology.

After the dinner the *samovar* is brought in and the little family circle gathers round it, and if you have found grace in the sight of the count you are drawn into it, and you will call that the happiest hour of the day. Very much like this are all the days at Yasnaya, far away from the "madding crowd," some times one thinks too far from struggling and suffering men.

There seems to have been too much of stern philosophy in the day's thinking, and not enough warm, tender feeling toward those who cannot see the way to life as he sees it. There seems to have been too much toil put into the cold

earth, and not enough into the hearts of men, but it was a day's labor richer in results which will count for the good of men than one can estimate.

It is deep, dark night in Yasnaya; not a light is seen in the village, not a sound is heard but the barking of the ever watchful dogs and the croaking of the frogs in the ponds.

Yet the night seems brighter than ever, because I have seen a great light; I have not been blinded by it; nay, I can see more, better and clearer. The silence has a voice in it, soft, yet strong and strangely melodious. His last words that memorable day when I shared with him the day's labor were, "Good night, comrade!" and there was to me in that voice the prophecy of a better morning.



Tolstoy cutting oats

## Bushnell Aftermath

### Preaching to Children\*

AS HORACE BUSHNELL ADVOCATED IT

Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret, and so little respect, as I do of my omissions here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do, that we call it coming down when we undertake the preaching to children; whereas it is coming up rather, out of the subterranean hells, darknesses, intricacies, dungeon-life profundities of old, grown-up sin, to speak to the bright daylight creatures of trust and sweet affinities and easy conviction. And to speak to these fitly, so as not to thrust in Jesus on them as by force, but have him win his own

\*From an address by Dr. Horace Bushnell at a Connecticut Sunday school convention, 1869.

dear way by his childhood, waiting for his cross, tenderly, purely and without art—O how fine, how very precious, the soul equipment it will require of us! I think I see it now clearly: we do not preach well to adults, because we do not preach, or learn how to preach, to children. Jesus did not forget to be a child; but if he had been a child with us, we should probably have missed the sight of him.

God's world contains grown-up people and children together; our world contains grown-up people only. And preaching only to these, who are scarcely more than half the total number, it is much as if we were to set our ministry to a preaching only to bachelors. We dry up in this manner, and our thought wizens in a certain pomp of pretense that is hollow and not gospel. The very certain fact is, that our schools of theology will never make qualified preachers till they discover the existence of children. Let every

young man who is going to preach put himself to it, first of all, to begin a ministry wise enough and rich enough in gospel meaning to take the heart of children.

### A Sunday Call

BY REV. E. ADAMS, WATERLOO, IO.

Years ago, when pastor at Davenport, Io., at the afternoon service one Sunday three strangers entered my church, and upon one my attention was at once fastened. Deep-set, beneath heavy eyebrows, were two gray eyes keenly fixed upon me. The forehead, the lines of the face, the whole countenance, betokened a judge of what was said. It disconcerted me a little, for I was conscious of not having prepared my address as carefully as I might. The services ended, after lingering a moment the stranger came forward and with extended hand remarked: "You say that a Christian traveler should make himself known. My name is Bushnell. My home is in Hartford, Ct." When it dawned upon me that I, a stripling, had been preaching to the great Horace Bushnell of Hartford I was not a little but really disconcerted.

Seeing my embarrassment he quickly remarked: "That's right; preach Christ in the concrete. We preach him too much in the abstract." I invited him to our home for tea.

O, no," said he, "you don't want such a Sabbath breaker as I am visiting you on Sunday." Then he explained, and he seemed to feel that it was something that ought to be explained that he should have been obliged to travel on the Sabbath.

He promised to call during the afternoon. My previous impression of him as keenly intellectual and of a cold and critical nature was not wholly dissipated, and I anticipated but little pleasure from the interview. He came and soon put himself at ease with wife and children. He went to my little study, looked over my scanty library, observed the walnut boards arranged on some dry goods boxes for my study table, then sat down and talked—and such a talk, so simple and easy! He seemed to take in the whole situation and know it all. Speaking in a familiar way out of his own experience of the Christian life and the Christian ministry, my shrinking left me. As he talked I could talk and question. That interview was nearly fifty years ago, but while memory endures I never shall forget it.

### Bushnell Taking His Own Medicine

Having sought the recovery of health in Europe, in Cuba and in California, in the same quest making his way to Minnesota, Bushnell stopped with his wife at Chicago to be the guest of his old fellow-townsmen, Dr. William W. Patton, who had defended him before the ecclesiastical body which tried and acquitted him. Later, when the subject of the Sunday school lesson was Simon the Cyrenian, Dr. Bushnell remarked to the Sabbath school, "Dr. Patton was the Simon who bore my cross." During that visit I was invited to spend an evening with them. As the conversation drifted along Dr. Bushnell remarked to me, "It seems strange that I should be on my way to Minnesota, so far away, to find a place to die in." "Why, Dr. Bushnell," I said, "only last week at our prayer meeting I was giving my people an analysis of a certain sermon and they talked and prayed about it all the evening. I told them who the preacher was and that its subject was Every Man's Life a Plan of God." Finding himself caught he burst into a laugh and said, "O, brother Roy, it is one thing to preach that sermon and another to practice it." Jos. E. Roy.

Every life is a profession of faith and exercises an inevitable and silent propaganda.

## For the Children

### The Salt Biscuits

BY J. T. BISHOP

It was the late afternoon of a bright June day, and a half a dozen boys, including myself, were planning a camping expedition. Bill, a tall, black-haired, sal-low fellow, leaned against an old post. Cecil sat on an upturned bucket and, as usual, was whittling. He was stouter than Bill, and whenever he looked up his large blue eyes shone good-naturedly, although we all knew that when excited they could sparkle and flash an intense blue flame.

"Who's going to cook?" asked Bill, and as no one volunteered, he continued: "Now, I think the feller who knows best about it ought to cook. I'd do it if I knew how."

This remark produced a smile, for Bill was a kind of "wily Ulysses" among us and always proposed schemes which freed him from disagreeable work.

Bill went on: "They say Dick's a fine hand. I think he ought to do the cooking. Most of the dishes belong to him, too, and probably he'd want to use his own truck, and"—

But this was too much for Cecil, who jumped up from his bucket as if he had been hit by a stone from Bill's hand.

"Confound you!" he exclaimed, for Cecil always spoke like a whirlwind. "Confound you, I say, it's no fair way to choose a man for the meanest job of the lot when he ain't here to say a word for himself. The only way's to draw lots."

Not a hair on Bill's black head moved as he slowly remarked: "Supposing we do draw straws and little Jimmie here gets the job; everybody knows he ain't big enough to build a fire."

I was little Jimmie, the youngest, and I remember my cheek flushed at this allusion to my inferior age. "Anyhow, if I'm not old enough," I blurted out, "I'm not afraid to cook."

Bill winced at this, and said he didn't care and he'd just as soon cook as not, he only spoke for the good of the whole. So it was agreed unanimously to draw lots, and the lot fell to Bill.

The camp in its equipment was much like every camp which boys build. There is always a tent, sometimes a leaky hut made of fence rails, besides a stone fire-place and a table. But however commonplace from this point of view, our camp had a fine situation. We selected a spot on a hillside at the foot of which was a little pond. The brook which fed it rushed down the mountain and passed our hut in a series of little waterfalls and whirlpools. The view was especially fine, and it was pleasant in the evenings to watch from our front door the sun disappear and the neighboring hills recede into the darkness. We all enjoyed the evenings except Bill, who was usually in the kitchen making a pretense at dish-washing.

On our table were served meals three times a day. A new regulation had been adopted on arrival at the camp to the effect that the first one who complained of the food should take the place of the cook who had prepared it, and should con-

tinue in office, so to speak, until another complaint was made. I remember how Bill's face lit up on the passage of this amendment to our verbal constitution, and wondered why. I soon learned.

It may seem strange that we should not have taken turns at cooking, and I think so, too, whenever I think over the little vacation. The only explanation which I am able to offer is that I am relating facts, and that you and I and every one knows that boys are not unlike their elders in that they sometimes do peculiar things just for the fun of it.

For a few meals our fare was as good as could be expected, not burned, nor in any way unpalatable. In spite of his inexperience Bill did very well, we thought. But soon its good character began to decline. We no longer praised the food before the cook, and our stomachs were very empty sometimes; yet no one complained. On the third day Dick made a trip home and brought back bread, and doughnuts, and cold ham, which lasted a few short hours, and then we returned to worse than plain living.

"Why didn't mother put in more ham?" complained Dick. "I always like boiled ham, 'specially when it has cloves stuck in all over."

I thought a little more ham would be good, even without cloves.

Finally, after two more days, we had a remarkable breakfast—salt fish, griddle cakes and biscuits. No one could eat the fish or biscuits; it was impossible to tell

which of the two was the more salt. The cakes went in an instant, more came and followed the first. Just at this juncture Cecil, late as usual, rushed out of the hut and up to the table. His yellow hair had not been touched by a brush since we started. "It's gettin' about long enough to braid," whispered Dick to me, and then he shouted, "Hey, Cecil, where's your other shoe?"

The fact that Cecil had on only one shoe did not trouble him any in comparison to the thought of missing his breakfast. He did not stop to sit down, but seized a biscuit—they looked very appetizing—and took a tremendous bite. We watched his changing countenance. Cecil took a gulp to get the unsavory biscuit down his throat, but his mouthful was too large, and a series of sputterings and indescribable sounds followed.

"It's, it's terribly salt," at last he managed to ejaculate. "Whew, it's salt!"

Our roars of laughter ceased at these critical words. Was Cecil to be our next cook? No, indeed, for perceiving the situation, perhaps by our blank faces, his face took on a grim smile, he straightened himself up and said: "But I like the biscuits. Way, they're very nice."

So Cecil was not cook, as some of us had feared. During the next night Bill, without giving the notice customary among the cooking fraternity, left camp and we saw him no more. Thereafter our food proved more palatable and each fellow took turns at its preparation.



### The Stump Fairy

BY MARIAN PHELPS

Ha! What do I see  
In this stump of a tree,  
A fairy, a dryad, an elf?  
Do you live here, my dear,  
In this house old and queer,  
And what do you do with yourself?

Oh! you queer little fay,  
Do you frolic all day  
With the squirrels, and scamper about,  
Or stand here and smile,  
In your stump, all the while?  
Oh, say, do you never come out?

With a tone that is half  
'Twixt a cry and a laugh,  
Come these words in a voice sweet and small:  
"Oh, dear! can't you see  
It's nobody but me,  
And not any fairy at all?"



## The Home and Its Outlook

### The Old Home

To one forespent with stress of trade  
And schemes of gain in city marts,  
There comes a breath of country hay  
Wafted from passing carts

Fades the long line of brick and stone,  
The street's rude tumult dies away,  
From money-getting for a space  
His soul cries holiday.

By that enchantment rapt from town,  
He runs, his hand in Memory's,  
Up the dear lane to the old home  
Beside the tranquil trees.

The garden's myriad cups of bloom  
His withered heart with fragrance flood;  
Barn pigeons, cooing, lull to rest  
The unrest of his blood.

A harp, untouched these many years,  
His soul once more to music wakes,  
Swept by the wind that bends the grass  
And stirs the meadow brakes.

And with him down the orchard path,  
Past spring-house and the pasture wall,  
Her spirit walks who taught her child  
Of the Love that is o'er all.

The vision vanishes, and straight  
The street's rude tumult in his ears;  
But in his heart a heavenly strain,  
And in his eyes, sweet tears.

—Charles Francis Saunders, in *Harper's*.

### One of Thirteen \*

BY FRANCES J. DELANO

[Synopsis of chapters I. and II. Polly, a vivacious girl of sixteen, is the active spirit in the State family and she has playfully dubbed its thirteen members "the original states." Ethel, an older sister, has literary ambitions. The twin, Grace Annette and Johanna are the aristocrats of the family.]

#### CHAPTER III. THE GOOD TIME CLUB

The next morning Polly insisted upon washing the dishes for Ethel. "Such a talented young lady as you are, Ethel," she declared, "ought not to wash dishes for a living."

Polly's own work with the dishes besides was a little more than she could accomplish with ease in the short time before school and she had to hurry towards the last. She stepped into line, however, just as the principal touched the bell, and everybody smiled at the easy, nonchalant air she assumed.

"You make very nice calculations, Miss Polly," said the principal, smiling. "It is possible that some day you may miss them. If I were you I would allow myself a little more of a margin."

"I didn't calculate at all, Mr. Forest," said Polly, in the pleasantest voice imaginable; "I just got here some way."

A little wave of fun swept through the line, for everybody knew that Polly was no calculator.

"She's never ahead of time, and the last minute always serves her," whispered Jane Morehouse as the line started down the aisle.

"I wish I knew my algebra," said Polly to Kate Parker a little later, when the class was called for recitation.

"You always know it," replied Kate.

"Haven't looked at it," said Polly. "Spent all the time drawing a sketch of Mr. Forest for the exhibition. Looks just like him. I hope Miss Payne won't ask us how many problems we've done."

"She's asked us every day for a week, but she won't ask us today. I'm willing to wager my sister's new hat. Have you seen mine? It's a beauty."

Polly shook her head. "I've got to make my old one do this spring. Father's got to have a new mowing machine, and we can't have two expensive luxuries in one season on our farm." Here Polly laughed and Kate eyed her wonderingly.

"Nothing ever troubles you, Polly State. If I couldn't have a new hat every spring I'd just cry, and here you don't seem to care a snap."

"I don't care much," said Polly. "What are the girls talking about?" she asked, as she noticed a half dozen of them whispering on the landing.

"I don't know," said Kate; "but if Mr. Forest sees them they'll not have a chance to resume their conversation for some time. He is getting strict about talking on the stairs between recitations."

"What's the matter, girls?" asked Polly, as she passed the group.

"O Polly," whispered May Pierce—"ah! here's Mr. Forest. We'll tell you after school."

There was no time at noon for the girls to talk with Polly, so the secret had to keep until school closed at night. They surrounded her then in the dressing-room, and began to shout, all of them at once:

"We're going to form a club, Polly."

"Why in the world didn't you get here earlier this morning?"

"It's to be called The Good Time Club."

"We're to meet once in two weeks all spring and summer."

"First one at Elizabeth Sherwood's."

"From three to half-past five."

"Just a dozen choice spirits belong."

While these sentences were being shouted at the top of the girls' lungs, Polly had flopped down into the midst of the circle and plunged her fingers into her ears and covered her eyes.

"What's the matter?" cried Jane Morehouse, when at length there came a lull in the room.

"Don't disturb me," exclaimed Polly. "I wish to discern the wisdom of your remarks. O, I know!" she said, springing to her feet, "all the world's a good time club. Good—a very nice remark. I fully agree. And let's see; what was the rest of it?" Polly put her head on one side and tried to look wise. "A dozen choice spirits belong to it, of whom Elizabeth Sherwood is one." Polly shook her head. "No, I can't quite agree to that. I should say, taking all the world together from the point farthest north to the Fiji Islands, if they're in the south—I'm sure I don't know where they are—that there might be at least a dozen and a half who ought to be included in the club."

"Now Polly State, will you be reasonable?" cried the girls.

"Yes, I will, but you'll have to appoint a moderator if I am to get at any facts."

"In the first place," said Jane Morehouse, "will you belong to The Good Time Club that we're about to organize?"

"Certainly," agreed Polly, "count me in for a good time whenever there's one to be had."

"O glorious!" exclaimed several of the girls. "We were afraid you wouldn't join; your sisters didn't seem to have a bit of enthusiasm over it and we were afraid you wouldn't."

"My sisters!" Polly looked puzzled. "You don't mean the twins!"

"Yes."

Polly stared at the girls a minute.

"Well," she sighed, "there are things I can't understand, but do go on and tell me all about this club. One at a time, please."

The clatter of tongues began again now, and the girls talked until the janitor began to lock up the building and then they started off arm in arm down the street.

As soon as Polly reached home she attacked the twins. "Thought you were wild to do everything the town girls do," she cried. "Now they're getting up a club, the very set of girls you think so wonderful, Elizabeth Sherwood and Lou Bartlett and Jane Morehouse and those, and the girls say you won't join. What's the matter with you?"

"Matter!" exclaimed Grace Annette, "there's nothing the matter with us. We'd like very much to join, but how can we? We've no decent place to entertain a club like that. It's all very well for girls who have nice houses and pretty parlors and dishes and all that, but just imagine us inviting those girls up here!" Grace Annette's voice was contemptuous.

"Of course we'd have to take our turn," said Johanna, "and the parlor hasn't been papered for twenty-five years and we haven't a decent carpet in the house."

There was a comical look on Polly's face while the two girls were speaking. "Well, my dear twins," she managed to say at last, "you might as well join the club and have the good of it, for your humble sister is already a member and the girls will be out here some fine day and sit around that disreputable parlor gazing at their leisure upon both paper and carpet."

Grace Annette and Johanna looked at each other in consternation. "We never imagined you'd join," they cried. "Thought you hated social functions of all kinds."

"This is a good time club, my dears. I don't hate good times, do I?"

"But those girls' ideas of a good time are very different from yours," cried Grace Annette. "They'll dress in their very best, have elegant refreshments, play cards or get up some unique entertainment like a Gibson party, or something of that sort. That's the kind of a club you've joined, Polly, and you'd better back out before you go any farther. You can't entertain as they do; we can't afford it."

"O, I'm not going to back out, bless you," remarked Polly, gayly; "no idea of

it. I dare say I can stand the unique entertainments as often as once a fortnight, and when I have them here, why 'sufficient unto the day is the evil thereof.' I'll promise you that I won't involve father in bankruptcy. We can entertain as we please, I suppose. There are no rules set down for the hostesses."

"Polly State," cried Grace Annette, looking as though she were ready to cry, "you're enough to exasperate a saint! You'll just mortify us to death if you ask those girls out here."

"Well," remarked Polly, dryly, "you'll die young then."

Here Polly looked sideways at the girls' exasperated faces. "O girls," she said, presently, changing her tone to a persuasive one, "don't be so serious over such a little thing. Just join the club and enjoy yourselves. It'll be lots of fun, and as for our house—you can't really be serious—there isn't a better one in town. Here comes Jack. Hello, Jack, what's the matter?" she asked, as Jack appeared in the door with his geography under his arm. "You don't mean you're actually going to study?"

"It's examination tomorrow," grumbled Jack. "Won't you come out and sit on the wall with me? I've got to watch the cows out in the road, and I want you to see if I can answer any of the questions."

"Of course you can answer every one of them," remarked Polly, slyly. "I s'pose you just want to gratify my questioning propensities. Well, it's kind of you, I'm sure. Good-by, Grace Annette and Johanna. Please do reconsider the club question. It won't be half the fun without you."

"We'll consider the parlor first, I guess," said Johanna, as Polly and Jack left the room. "Come on, Grace, let's go see how it'll look to Elizabeth Sherwood and Lou Bartlett and the rest of those girls who have such lovely parlors."

Grace followed Johanna into the parlor and the two girls stood for a few moments in the middle of the room.

Presently Grace Annette sank into a chair. "There's no help for it," she cried. "This room is too *passé* for anything. Look at that paper! It was on that wall years before we were born."

"It shows its age," remarked Johanna, quietly.

"And this carpet," continued Grace Annette, "it's worse than the paper. And the other side is worse than this one. I remember when mother turned it last spring. There's a hole under that rag mat there by the door."

"It's out of the question joining that club, unless we can have a new carpet," remarked Johanna.

"But Polly's already joined," wailed Grace Annette.

"It's rather queer," said Johanna, "that Polly, who has never cared two cents to be in with that set, should join that club, while we, who would like nothing better"—

"That's just it," interrupted Grace Annette. "Polly doesn't care two snaps whether they like it or not, if she did she'd never invite them to this house—such a great, square, bare, faded ark of a room as this is," and Grace Annette gazed once more around the room.

"If we only had a little money to do with," sighed Johanna, dropping into an old haircloth rocker and looking into Grace Annette's face.

"A little money," exclaimed Grace, "what good, I would like to know, would a little money do in a room twenty-five feet square and twelve feet high—it's twelve feet high if it's an inch. I tell you a big room can't be fixed up to look decent short of *lots* of money. It's no use; we can't do anything with it. We need a new carpet, new paper, new furniture, some pictures, vases, and things, and everything ought to be expensive; cheap things would make it look worse than it does now, and that's needless."

"Well, it does seem as if Polly might have remembered about the room and what the girls would think," said Johanna. "I do hate to be talked over and looked down upon and snubbed by Jane Morehouse and Lou Bartlett and the rest." There was a suspicion of tears in Grace's eyes as she listened to this remark. "Of course it's no use to appeal to father or mother or Richard," Johanna went on. "The parlor is all right in their eyes, and they never could understand, any more than Polly does, why Elizabeth Sherwood and the others shouldn't come here to a club meeting. They don't know how girls judge you by the things you have."

"One would think Polly ought to know," cried Grace Annette. "She knows the girls as well as we do, and she's one of us, only a year and a half younger and in the same class."

"But she hasn't one bit of pride," declared Johanna.

"Well, I'll tell you what I'm going to do, or rather what I'm not going to do," remarked Grace Annette with an air of decision. "I'm not going to join the club. Polly has put her foot into it, now she must make the best of it. When she has the club meet here she must bear the mortification."

Johanna's eyes began to twinkle in spite of herself. "Can you imagine Polly being mortified under any circumstances?" she asked, laughing.

"No, I can't," said Grace, shortly, "and isn't it exasperating! Hark! there's mother calling us. I guess she wants us to set the table for supper."

[To be continued.]

### My Idea of a Good Parent

One who desires a child to be born; one who makes a continuous effort to form a character worthy of his child's emulation; one who never forgets his obligation to study his offspring with a view to learning what are his tastes and tendencies; one who allows no person to be a more sympathetic friend to his child than himself, and to whom the child instinctively turns for information and advice of all kinds; one who inspires love and respect instead of fear; one who plans for his child's pleasure and entertainment, while leading him into the avenue best suited to his temperament and abilities; and one who uses every effort to make home the most attractive, restful and inspiring place that his child can find, where love, sympathy and patience have their abiding place.—*Ella Wheeler Wilcox.*

## Closet and Altar

WALKING AT LIBERTY

*I will walk at liberty, for I seek Thy precepts.*

By freedom I do not mean the right to do as you will, but liberty to do as you ought. By freedom I mean freedom from the restraints that hinder obedience. And, mark you, that involves another position. Freedom must come from within; it cannot be given from without.—*A. M. Fairburn.*

Freedom is but the first lesson in self-government.—*Richard Watson Gilder.*

What of conscience she had was not yet conscience toward God, which is the guide to freedom, but conscience toward society, which is the slave of a fool.—*George Macdonald.*

I have always fancied that if I could secure to myself a quiet retreat I should be wonderfully good. I have found a great deal of the comfort I expected, but without any of the concomitant virtues. With full leisure to rectify my heart and affections, the disposition unluckily does not come. I have the misfortune to find that petty and innocent employments can detain my heart from heaven as much as tumultuous pleasures.—*Hannah More.*

O Father! haste the promised hour,  
When at His feet shall lie  
All rule, authority and power,  
Beneath the ample sky;  
When He shall reign from pole to pole  
The Lord of every human soul.

When all shall heed the words He said,  
Amid their daily cares,  
And by the loving life He led  
Shall strive to pattern theirs;  
And He who conquered death shall win  
The mightier conquest over sin.

—*William Cullen Bryant.*

When "I must" is changed into "I will," you are free. And so in a profession you dislike—an alliance which is distasteful—a duty which must be done—acquiescence is Christian liberty. It is deliverance from the law.—*F. W. Robertson.*

O God, our Father, who hast made us free in Jesus Christ, help us to use Thy gift with true humility and unfeigned love of holiness, and not as an occasion to the flesh. Keep us from transgressions that enslave and fears that weaken; and enable us to live upon the high levels of our noblest thought and hope. Lead us into knowledge sufficient for us. Deny us not the comfort of Thy presence. In doubt, enlighten Thou our darkness. When we fall, recover us to true repentance and enable us to walk at liberty because we keep Thy commandments. Forgive our sins for Thy love's sake. Give strength for endurance, wisdom for decision, loving patience with our fellowmen and cheerful thoughts and looks continually. And may our walk and words commend the freedom of the life with Christ. Amen.



## In and Around New York

### Settlement Work

Three projects along this line have been announced within a fortnight. One is a Co-operative Social Settlement Society, aiming to found several settlements, all on philanthropic lines. Religious leaders are, however, among the incorporators, three of the seven being Bishop Potter, Prof. Felix Adler and Mr. R. Fulton Cutting. Others are Carl Schurz, Jacob A. Rills and Mrs. Mary Kingsbury Simkhovitch. The last named is now at the head of a settlement in East Thirty-fourth Street, but will take hold of the one new settlement which the society contemplates this fall. New ideas put forth by this society are the placing of the workers and residents in the active management, and the calling into such management men developed in the neighborhoods who show capacity and interest, thus fostering in some degree local self-government. A second new movement is the proposed establishment of a house among the Danish West India colored people, who live in great numbers on the extreme west side, about opposite the lower end of Central Park. They are unusually intelligent and thrifty, and show strong inclination toward the Episcopal Church, many having been members of the Church of England when at home. They come here for the same reason that young men leave country villages for the cities. The proposed settlement will be a mission of the arch-deaconry of New York, but it will have many settlement features. The third in this series of advances is taken by the city Y. M. C. A. and consists in rebuilding, at a cost of \$15,000, the Second Avenue Branch, making it a saloon substitute, and emphasizing the club idea in all possible ways.

### Church Building this Summer

Summer is the great building time and many churches and parish buildings are either in process of erection or will be commenced before fall. Most important is the new Broadway Tabernacle, for which estimates are about to be taken, work to begin at the earliest possible moment. Two years will probably be required to complete it. Bedford Park Congregational Church is to have a building for its Men's League; Grace Church is erecting new parish buildings on the Fourth Avenue end of its property; Holy Trinity Lutheran is building a fine edifice at Central Park West and Sixty-fifth Street; the First Christian Science Church is approaching completion; St. Ignatius's Episcopal Church and the Church of the Archangel are building on Broadway; St. Michael's and the Church of the Incarnation are erecting parish houses; and a number of Roman Catholic parishes are building new churches. It will be seen that building operations in New York this summer are by no means confined to secular structures.

### Dean Hoffman's Gifts to the Seminary Library

The late Dean Hoffman was a lover of books, and not the least of his gifts to the Episcopal Seminary of which he was the head was what is said to be the largest collection of old Latin Bibles in the world, surpassing in number of editions represented the great libraries in the British Museum and the Bibliothéque Nationale of Paris. It was started about eight years ago, when Mr. Cornelius Vanderbilt gave to the seminary about 1,450 volumes, gathered by Dr. Walter A. Copplinger, professor in Victoria University, Manchester, Eng. Since this became a part of the seminary library Dean Hoffman has spent thousands of dollars in additions to it. His most important gift was undoubtedly the first of printed books, the Gutenberg Bible. It is one of the best copies in existence and was sold at auction in England in 1884 for nearly \$20,000. Dean Hoffman is said to have paid \$15,000 for it three or four years ago. About the same time he gave the seminary library a Bible of the edition of 1492, said to be the first in which a printed date is found. The dean's valuable private library

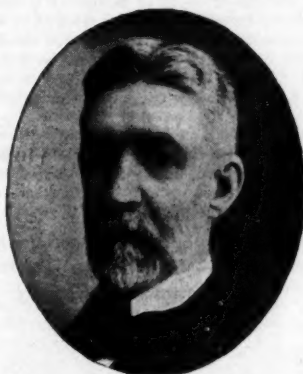
is bequeathed to the seminary, except such volumes as Mrs. Hoffman may wish to reserve.

C. N. A.

## B. F. Jacobs—Sunday School Worker

To no one man does the modern Sunday school owe more than to the man who died in Chicago, June 23, Mr. B. F. Jacobs.

If Robert Raikes was the father of the Sunday school, Mr. Jacobs was its foster mother. He came to Chicago at the age of nineteen. That was in 1853. He was soon active in organizing a Baptist mission Sunday school, of which he became the superintendent.



D. L. Moody went to Chicago three years later, and these two young men, of nearly the same age, became coworkers. The first state Sunday School Convention of Illinois was held in 1859, with only about a score of persons. But after Mr. Jacobs, William Reynolds, Maj. D. W. Whittle and other workers of the Christian Commission in the Civil War returned from their labors, they threw themselves with unflagging zeal into the organization of Sunday school work. Mr. Jacobs was made president of the Illinois Sunday School Convention in 1868, and held the position of chairman of the state executive committee from 1872 until his death.

As early as 1867 Mr. Jacobs was advocating one system of lessons for all the Sunday schools of the country, and not long after his bold fancy included the whole world in the scheme. He was regarded as a visionary man in those days, but he lived to see his vision more nearly realized than most men of that time thought possible. He was a fountain of ideas for promoting Bible study, and he poured them forth and followed them with untiring zeal. He wrote for the newspapers, he traveled, addressed conventions, gave himself no rest, inspired others with his own enthusiasm. He has been for many years the foremost leader in Sunday school work. As chairman of the International Executive Com-

mittee, as a member of the lesson committee, as president of the second World's Sunday School Convention in 1893, as organizer and leader of conventions and institutes all over North America, Mr. Jacobs is known wherever Sunday schools assemble.

He was essentially an optimist in business and in religion. He could always truly say, "We are saved by hope." He believed in the future of Chicago and in the faith of the kingdom of heaven. He labored for both. In business his confidence outran conditions and he carried some others with him to financial loss. But in business and in religion he was both honest and earnest, a fervent Christian, a warm friend, an inspiring personality. He has done a service as the leader of a worldwide Sunday school movement which entitles him to the grateful remembrance of Christians of every name.

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### Note these reductions:

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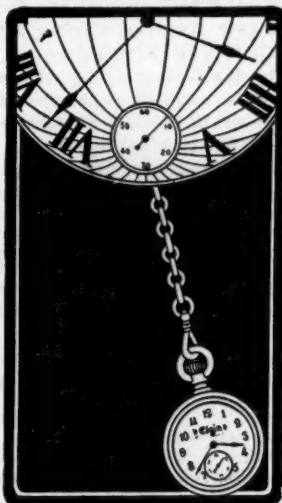
Skirts made of all-wool materials, former price \$5, reduced to \$3.34. \$6 Skirts reduced to \$4. \$7.50 Skirts reduced to \$5. \$10 Skirts reduced to \$6.67.

Rainy-day Skirts, former price \$6, reduced to \$4. \$9 Skirts reduced to \$6. \$3.50 Shirt-Waist Suits reduced to \$2.34. \$3 Wash Skirts reduced to \$2.

We are also closing out a few Sample Suits and Skirts (which were made up for exhibition in our Salesroom) at one-half of regular prices. Write today for Catalogue, Samples and Bargain List, which you will get free by return mail. If the garment you order does not satisfy you, send it back, and we will refund your money.

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## Fairbairn's Philosophy of the Christian Faith

A Review of the Latest Volume Put Forth by the English Thinker and Leader

The two great tasks to which Principal Fairbairn has addressed himself in the wide sweep and march of argument in this book\* are the consideration of religion in its relation to nature and man, and the construing of Christianity through religion. Religion is native to humanity, just as reason is, for man cannot become rational without realizing religion, and neither reason nor religion, being native to the soul of man, can exist without seeking expression. And the form of that expression in all religions will depend upon the surroundings of the men who practice it.

The author's experience as Haskell lecturer in India, where he came into personal first-hand contact with the Hinduism which he had hitherto studied only in books, determined the form of his argument, for the experience forced upon him a new consideration of religion as a factor in history, of its beginnings and persistence, its outward embodiment in forms and of the relation of Christianity to the other historical religions.

When, therefore, Principal Fairbairn assures us that this problem of the person of Christ is not a problem in local but in universal history, he strikes the keynote at once of his thinking and of this strong and satisfying book. Its purpose is:

To discuss the question, not simply as a chapter in Biblical or in systematic theology, but as a problem directly raised by the place he holds and the function he has fulfilled in the life of man, collective and individual. . . . The conception of Christ stands related to history as the idea of God is related to nature, i. e., each is in its own sphere the factor of order, or the constitutive condition of a rational system.

So comprehensive a plan involves traversing the whole field of philosophy and consideration of the questions raised by modern physical and mental science, ethics and comparative religion. These questions the author meets with characteristic courage and clarity of thought. He is often eloquent and now and then lights up discussion by glimpses of personal feeling and experience. He not only recognizes the impossibility of keeping the mysteries of faith out of the realm where reason works, but he welcomes reason as the God-given instrument for the upbuilding of faith.

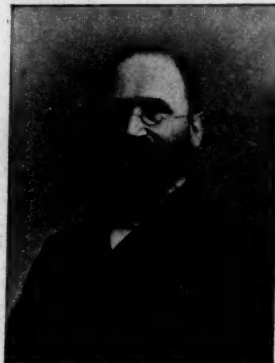
The only condition on which reason could have nothing to do with religion is that religion should have nothing to do with truth. For in every controversy concerning what is or is not truth, reason and not authority is the supreme arbiter; the authority that decides against reason commits itself to a conflict which is certain to issue in its defeat.

We can only point out the trend of the argument and note its relation to mooted questions. The outstanding fact in nature is personality, which in man interprets nature, and in God affords a clue to the activities of the universe. For God's great work is spirit, which cannot be fashioned all at once. God is still active. His will is the energy of the universe,

constant in quantity, varying in manifestations.

It seems, then, fair to conclude that so far from the idea of a supernatural person being incompatible with the modern idea of nature it is logically involved in it. That idea lives and moves, and has its being in the mysterious, or, let us frankly say, the miraculous. . . . Would it not be absolutely consistent with the whole past history of creative action as written in the living forms which have dwelt and struggled on our earth, that the Creator should do for the higher life of man what he has done for the lower—create the first form, i. e., first not in the chronological, but in the logical and essential, or typical and normative sense; the form after and from and through which the higher life may be realized? Whether he has done so is a question which must be investigated and determined like any other reputed matter of fact.

The argument here depends upon the primacy of Christ in history; it must be



PRINCIPAL A. M. FAIRBAIRN

met, if it is met at all, by showing either that the transcendent Christ is not the central fact in the historical development of man, or that he shares that place with other founders of religions.

Especially full, frank and satisfactory is the treatment of the ethical difficulties which arise from a consideration of the responsibility of God for a life in which evil is a persistent element. No solution is attempted, but the suggestions toward a solution dwell upon the character building effects of the struggle, and lay emphasis upon the fact that we have no right to consider past or present evil without also taking into account the fact that God's work is only partly done and must be estimated as unfinished work.

With the further course of the argument in its handling of the philosophy of history and of religions we have not space to deal, but pass at once to the second book in which is considered the person of Christ and the making of the Christian religion. Here the problem is to deal with the relations of the historical person of Jesus and the developed teaching of the church. It is the transcendental Christ, working in history, that is vital for thought.

What gives the gospels their peculiar significance is that they are lives of Jesus, by men who believed that Christ had created Christianity. The study of Christianity in its historical setting, which has been the preoccupation of the author's life, means far more, therefore, than that "struggle of the modern spirit . . . to get behind the faith of the evangelists, and read the history they

wrote with the vision they had before their eyes were opened." We have not solved, we have not even stated the problem as to the person of Christ when we have written the life of Jesus, for that problem is raised even less by the gospels than by Christ's place and function in the collective history of man . . . and in that history Christ plays a part much more remarkable and much less compatible with common manhood than the part Jesus plays in the history of his own age and people.

It is not to be expected that even the massive logic and wide sweep of learning which Principal Fairbairn brings to this argument should satisfy all doubts, or result in the final word for the long controversy between faith and unbelief. The converting forces of Christianity do not depend upon dialectics. But there has been in our day no better armory of weapons for faith, no clearer statement of the essential elements of the Christian view of God and man and nature than this great work. Principal Fairbairn expresses in the course of his argument the hope and expectation that a new analogy, with a wider outlook upon the phenomena both of nature and of the spirit than was possible to Bishop Butler, may be given to the world. And the reader, remembering the heavy tread of Butler's style, echoes the wish, with the added hope that the new analogist may have the clarity of vision and precision and eloquence of words so often manifest in this book.

### Book Chat

It is Mark Twain, LL. D., now, by grace of Missouri University.

The official life of Bret Harte is to be written by Mr. T. Edgar Pemberton.

Mr. Booth Tarkington figures, it seems, as a baker as well as a novelist, if newspaper reports of a suit for maintaining a nuisance in the form of a doughnut factory are authentic.

Frank Bullen, author of *The Cruise of the Cachalot*, visits the United States again in July, and will spend that month and August lecturing in this country, mainly at Chautauqua assemblies.

The publishers of *The American Statesman* series have done a good piece of work in the preparation of a topical index to the whole series. Such an index more than doubles the reference value of the books it covers.

Out of a library of 6,221 books the Young Men's Hebrew Association of New York has an average monthly circulation of 2,253. On an average every book is sent out four times a year. Can any other circulating library beat that record?

The English coronation honors recognize several writers. John Morley and W. E. Lecky are members of the new Order of Merit. Conan Doyle, Gilbert Parker, Francis C. Burnand, the editor of *Punch*, and Leslie Stephen become knights.

It is no longer the ambition of the librarians merely to multiply books. Indeed, at the meeting of librarians at Magnolia President Elliot strenuously recommended the wholesale weeding out of unused books and their banishment to some plain building, erected on cheap ground, where they could "dry rot at ease till the judgment day." He would have them properly catalogued, of course, and recoverable if asked for. But what a doleful substitute for the immortality of which their authors dreamed!

\* *The Philosophy of the Christian Religion*, by Andrew Martin Fairbairn, D. D., LL. D. pp. 583. Macmillan Co. \$3.50.



## The Literature of the Day

### Music in the Church\*

The prevalent and constantly increasing desire to enrich public worship through the medium of music insures careful consideration for every addition to the scant literature available to the general public on this subject. A double welcome awaits any book which is scholarly without being technical, and loyal to music as an art while deeply sensitive to its spiritual mission. Such a work is this, which is neither an encyclopedic history of music nor a stilted text-book, but is a free treatment of the most salient musical features in the life of the Western Church. It is for pew and pulpit, as well as for the choir loft and the classroom of the conservatory.

The literary style is remarkably clear, the treatment suggestive and the interest of the reader is held from the first chapter, which considers the relation of dancing and music in primitive worship, to the last, which discusses the question whether music is religious *per se*. The scope of the book is wide, dealing with ritual and song in the early churches, Roman liturgical forms, the modern musical mass, Lutheran hymnody and religious music, the musical system of the English Church, Congregational song in England and America and present musical problems. A bibliography and index are added.

Non-liturgical churches will find this work of value for its sympathetic yet discriminating presentation of the uses made of music by the liturgical churches. The author hardly does justice to Watts in comparison with Wesley, and might well have added a few pages to his too brief consideration of the hymns and tunes produced during the nineteenth century. Some may be disappointed in the absence of specific directions for the conduct of church music, but the author does better than that in giving light which will enable the sympathetic reader to choose more wisely a path for himself. Few books have appeared in recent years of equal value to our church life.

### RELIGION

*The Small End of Great Problems*, by Brooke Herford, D. D. pp. 303. Longmans, Green & Co.

Dr. Herford has gathered under this title twenty-one addresses. As we might expect, he strengthens our theistic and ethical theories. His strong point is not originality, but aptness of illustration. His mysticism and conservatism are none the less real when unconscious. His plea that "the restless thinking of our day be put once more in connection with its roots in the past," is certainly significant. Most typical of the author and of the book is the seventh sermon, *Revelation and Authority*.

*Brooks by the Traveller's Way*, by J. H. Jowett. pp. 216. H. K. Allenson, London. 88 cents.

Short chapters on the religious life used as week night addresses and first published in the *Examiner*. They are helpful and stimulating, and all the more likely to win attention because of their directness and brevity.

*The Code of Joy*, by Clarence Lathbury. pp. 219. Swedenborg Pub. Assn. 50 cents.

A study and exposition of the Beatitudes, which by reverence, insight and beauty of

style makes good and helpful reading. The thought is the thought of Swedenborg, but not in an obtrusive or narrow way. The beautiful prefatory verses, written by Mary A. Lathbury, are worthy of special note.

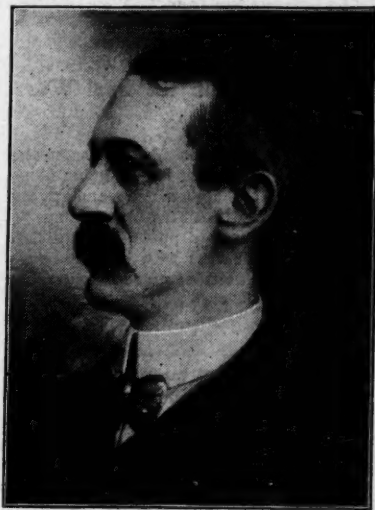
*The Evolution of the English Bible*, by H. W. Hoare. pp. 336. E. P. Dutton & Co. \$2.50 net.

That a new edition of this volume should so soon be called for witnesses to its value. It was first published last year. It gives to each version its appropriate historical setting, and associates the story of the English Bible with the story of the national life. A bibliography is added to this new edition.

### FICTION

*Those Black Diamond Men*, by William Futhy Gibbons. pp. 359. Fleming H. Revell Co. \$1.50.

The life of the miners in the anthracite regions of Pennsylvania forms the dark background of this story of minigrant Christian faith in its effort and its victory. Present popular interest in the protracted strike which affects our firesides will attract attention to the book, but it does not need that extraneous lift to insure wide reading. The author evidently speaks from close acquaintance with facts. His power of moving the heart by pathos is indubitable, and he makes a skillful



WILLIAM FUTHEY GIBBONS

use of the varied elements of human life which his field presents. One reads the book with a bitter sense of the unalleviable elements of tragedy in a necessary trade and with a growing admiration for the heroism in human character. Although the author's immediate interest is rather in the development of the picture of human conditions than in the dramatic presentation of individual human lives, and the book at times suggests a series of sketches rather than one linked story, the characters are vital and interesting. We shall look for more work from Mr. Gibbons, and can assure him of an interested constituency of readers.

*Roman Biznet*, by Georgia Wood Pangborn. pp. 280. Houghton, Mifflin & Co. \$1.50.

The scene is a counry village of Americans and French Canadians. Two children of the latter class are adopted by an American woman of means, and the complications which arise when they grow up form the substance of the plot. The title character, a musical genius, in whom the warring elements of a mixed German, French and Indian heredity are set against each other while strongly imagined, is as unpleasant a person as we have recently met. At the last the moral result is left in the air, as if the author had raised a problem which she found herself unable to solve.

*The Hinderers*, by Edna Lyall. pp. 179. Longmans, Green & Co. \$1.00.

The attempt to infuse a criticism of the Boer war by an English anti-imperialist novelist spoils what might have been a good story.

Its sub-title, *A Story of the Present Time*, suggests its fate, for what was the present time when this book was written is already past and interest in it has died out.

### NATURE STUDIES

*Among the Waterfowl*, by Herbert K. Job. pp. 224. Doubleday, Page & Co. \$1.35 net.

The first-hand information in regard to haunts and ways of the wild birds of the ponds and the shore is remarkable in this book both in amount and quality. Mr. Job has been well rewarded for the hard work and patience of the photographer of the wild creatures in securing beautiful plates which he shares with the reader. The narrative takes us to little known places, and we find the author's companionship delightful both in its range of observation and felicity of expression. It is a book all nature lovers will heartily enjoy.

*The Kindred of the Wild*, by Charles G. D. Roberts. pp. 374. L. C. Page & Co. \$2.00.

These stories of the New Brunswick forests are vital with the wild life which few see and fewer still observe with sympathy and understanding. Nor is the human interest wanting, though the hunter's love of killing for the mere excitement of it is far from the author's thought. The book has much of tragedy, as the life of the wild creatures which prey upon each other and stand on ceaseless guard must always have, but it is not all tragedy. The book will make for a better understanding of the life of the creatures of the wood as well as for genuine pleasure in the reading. The illustrations are notably imaginative and well drawn.

*The Scenery of England*, by Lord Avebury. pp. 534. Macmillan Co. \$2.50.

The author of this beautiful and unobtrusively learned book is better known to most of us as Sir John Lubbock. He has written here as a geologist who knows and loves the beauty of natural scenery, and explains out of wide knowledge of physical causes how it has come to take its present shape. The pictures and diagrams serve their end of explanation admirably, and the author's enthusiasm carries us through the details. Such a book is of the utmost value in giving us an intelligent acquaintance with the world in which we live, and much of it is as instructive for America as for Great Britain.

### LITERARY STUDIES

*A History of English Literature*, by William Vaughan Moody and Robert Morris Lovett. pp. 433. Chas. Scribner's Sons. \$1.25 net.

A well-balanced, practical and sympathetic elementary history, well indexed and written in an interesting style. The authors have wisely increased the space given to the more recent literature, laying special emphasis of full treatment upon the product of the great writers of the nineteenth century. Their sense of perspective and their judgments in particular cases commend themselves remarkably to our judgment.

*Our Literary Deluge*, by Francis Whiting Halsey. pp. 255. Doubleday, Page & Co. \$1.25 net.

Mr. Halsey writes from the point of vantage of the literary editor, and realizes, as only the librarian or the editor may, the tremendous volume of new publications. He does not confine himself, however, to denunciation or analysis of this modern deluge, but ranges over wide fields of the literature of the English tongue in a series of readable and informing chapters. He believes in the permanence of that higher art which comes slowly to its embodiment in books and often still more slowly to public recognition. For its wide views, wholesome tastes and tonic faith in the power of the best to come to its own, Mr. Halsey's book deserves a wide circulation among our readers.

*Studies of the Greek Poets*, by John Addington Symonds. 2 vols. pp. 466, 419. Macmillan Co. \$6.00.

A third edition of Mr. Symonds's great work. As scholar, critic and translator the author was admirably fitted for his task, and the book remains the best introduction for general readers to one of the great subjects of literary history.

\*Music in the History of the Western Church, by Edward Dickinson. pp. 426. Chas. Scribner's Sons. \$2.50 net.

Shakespearean Synopses, by J. Walker McSpadden. pp. 312. T. Y. Crowell & Co. 45 cents.  
Convenient summaries of the action of the plays, useful for reference or as an introduction to the reader who warms slowly to the power of Shakespeare's art.

The Best of Balzac, edited by Alexander Jessup. pp. 315. L. C. Page & Co. \$1.25.

Excerpting from stories as thoroughly knitted together as Balzac's is not easy; but in this beautifully made book Mr. Jessup offers us a selection which at least is thoroughly interesting. The prefatory essay is slight. A complete list of the voluminous works of the great French story-teller is added, and the portrait is notably fine.

## Bits from New Books

### A Queer Toothbrush

A gnawing-bone is a dog's toothbrush, and he should be kept well supplied at all times, both for business and amusement.—From *Hodge's Nature Study and Life* (Ginn).

### Social Gambling

A young girl from my own city recently visited New York, and found herself in an elegant home, where a card party with this spice for its diversion was to assemble in the evening. The girl had scruples against gambling and begged to be excused, but her hostess insisted that she must play, making her feel that she would violate the obligations of hospitality if she refused. With a great reluctance she yielded and lost during the evening considerable money. The hostess offered the next morning to make good her loss, but the girl had spirit enough to refuse that reparation; since the greater wrong she had suffered could not be undone, she would not permit the lesser to be repaired. The essential vulgarity and brutality of a society in which a thing like that can happen do not need to be pointed out.—From *Gladden's Social Salvation* (Houghton, Mifflin).

### The Evolutionary Miracles

Every variation in the evolutionary process, every anticipatory form is a miracle. It is a departure from existing forms, the incoming of a higher force. The very idea of evolution demands this. How could there be any further unfolding if there were nothing higher to unfold?—From *Conley's Evolution and Man* (Revell).

### A Dark Day

Gloom of a leaden sky  
Too heavy for hope to move;  
Grief in my heart to vie  
With the dark distress above;  
Yet happy, happy am I—  
For I sorrow with her I love.

—From *Poems by Robert Underwood Johnson* (Century).

### One More Society Needed

Commerce is a series of buyings and sellings, and the spirit of selfishness in the consumer, who is the last buyer, insures the spirit of competition throughout the series. We need one more society—an Anti-Bargain Brotherhood, or perhaps it ought to be a Sisterhood.—From *Strong's The Next Great Awakening* (Baker & Taylor).

### The Point of View

What to him was poetry—for, to a certain extent, she seemed to appreciate his attitude toward her mother—was to her the mere furniture of life.—From *Sedgwick's The Rescue* (Century).

### The Homesickness of Animals

All domestic animals have a very strong love of places and persons. In many cases this homesickness is so strong as to lead them to desert a new abode when transferred to it, and attempt to return to their former home;

but they rarely or never do so without having a definite idea in their minds as to the route, although it is long and circuitous, and hence they almost invariably succeed; otherwise they do not try. . . . It appears that they have no special instinct to guide them, but depend upon their memory of the route, the knowledge of which was acquired by an attentive study through the senses of sight, smell and hearing, and that their search may possibly be aided by communication with other animals.—From *Ingersoll's Wild Life of Orchard and Field* (Harper).

### Careful About Borrowing

"When a man ain't got no ideas of his own," said Scipio, "he'd ought to be kind o' careful who he borrows 'em from."—From *Wister's The Virginian* (Macmillan).

### A House Where the Soul Was Taboo

In that house everything that was connected with the life of the spirit—not religion alone, but literature in its higher forms and art, and what Ethel called "talking about things"—seemed to be afraid of publicity. The flesh of horses was discussed with vehemence and volubility, but the soul of man was apparently regarded as if it were an indecency.—From *Carnegie Simpson's Love Never Fails* (Revell).

### The Training of Trial

The old fable of the Roman she-wolf has got the secret of manhood's struggle at the root of it—a race born to rule must be reared by an unkindly nurse.—From *Rainsford's The Reasonableness of Faith* (Doubleday, Page & Co.).

### Fear or Love

It is the shameful fact that many church members would be more dutiful and earnest under the old régime; if the "terrors of the Lord" were still thunderously announced, if the pit were kept well in view, if the "straitness" of the gate and the "narrowness" of the way were still proclaimed, we should be faithful in a hundred particulars where now we are reckless or slack. We have not been able to bear release from our fears. Men get intoxicated with God's goodness. Because he requires so little they offer him still less.—From *Peck's Ringing Questions* (Eaton & Mains).

### An Aimmark of New Civilization

It will mark a new era in our civilization when the now persecuted wild fowl can alight in the village pond and feed in peace, the object only of friendly admiration.—From *Job's Among the Waterfowl* (Doubleday, Page & Co.).

### An Unspeaking Face

Sometimes I has a notion dat Mr. Paul isn't on de dead serious. But he has a face on him dat don't tell no more dan de face of a stopped clock; so you has to guess again, or let it go at dat.—From *Townsend's Chimmie Fadden and Mr. Paul* (Century Co.).

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 13-19. Constant Companionship. John 14: 15-28; Matt. 28: 20.

It has always been a comfort to me when reflecting on this subject to remember that Jesus never conditioned loyalty to him on one's ability constantly to realize intimacy of fellowship with him. The sufficient test of discipleship is the steadfast purpose to follow in his steps. We must not reproach ourselves too much when we find it difficult to grasp the great truth that the unseen Jesus is as truly with us as the man who works at the same bench or who sits by our side in the street car. We are subject to physical weariness and mental depression, and in certain moods and under certain conditions it is almost impossible to realize the verities of the spiritual world.

What, then—shall we conclude that there is nothing real in the universe except what we can handle and see? By no means. Then is just the time to practice Christianity more carefully, to keep ourselves sweet and true. In time we shall emerge from our mental depression or our state of nervous tension. If we keep on obeying our Master there will surely come to us what Phillips Brooks so aptly calls "Jesus moments," when we shall be thrilled by a sense of his nearness. Sometimes as we wander on the seacoast at night, we see in the distance the intermittent flashing of a light, succeeded by regular periods of darkness. But we know that if we look long enough the bright rays will stream out again over the ocean. So if in the dark places of our lives we keep looking at Christ he will surely manifest himself to us. Meanwhile we can rejoice that he is shining upon some other needy voyager.

The best companionship does not depend on neighborhood in space. Perhaps some one halfway across the continent is more truly your comrade than a person who eats three meals a day at the same table with you. Love bridges great distances. Fondness for the same things annihilates space. There is no more antecedent improbability that you cannot have fellowship with the great being whom we call Christ, than there is that you cannot truly keep in touch with the friend who is leaving you today for a journey around the world.

But we must use the natural means of promoting companionship. We must know the earthly Jesus well in order to walk with the heavenly Jesus. Do you ponder the gospel story, do you sometimes at the beginning of the day take a single incident in Jesus' career, or a parable or a miracle, and bear it always in your mind to be thought of when there comes a lull in your busy hours, when you are looking aimlessly out of a car window, when you are waiting for a friend? This is one of the best methods for securing a sense of his constant companionship.

## The Church Prayer Meeting

Topic, July 6-12. Earth the Gate of Heaven. Gen. 28: 10-23; Ps. 24: 1-10; Matt. 17: 1-13. Earth's opportunities. The nearness of the spiritual world. The power of an endless life.

[For prayer meeting editorial see page 9.]

The pulpit and the press have many commonplaces denouncing the thirst for wealth; but if men should take these moralists at their word and leave off aiming to be rich, the moralists would rush to rekindle at all hazards this love of power in the people, lest civilization should be undone.—R. W. Emerson.



## Lessons in Nation Building\*

### II. The Constitution of the Nation

BY REV. A. E. DUNNING

The beginning of Hebrew literature, so far as its own testimony shows, was the record of the fundamental law of the new nation. The accounts of the announcement of that law surrounded it with the greatest possible sanction. The people, after a long journey through the desert, came to Mt. Sinai, where they encamped. There they washed their garments, and with other ceremonies prepared themselves for the solemnity of hearing the words of the national constitution from the mouth of Jehovah. On the third morning the mountain was shaken by an earthquake and gave out volumes of smoke amid thunder and lightning and darkness. The tradition remained among the Jews that the people heard words in a voice which frightened them exceedingly, and Moses also [Heb. 12: 18-21]. It is implied that the words spoken were those of the new law which came to be known as the Ten Words.

The book of the Exodus says that Jehovah spoke them to Moses; that Moses repeated them to the people; that he wrote them in a book and read them to the people, accompanying the reading with a sacrifice of oxen and with solemn rites. We are told that the book in which the law was written was sprinkled with the blood of the slaughtered calves and goats, as also were the people [Heb. 9: 19]. These laws were also written on two stone tablets by God's finger [Ex. 31: 18]. Afterwards Jehovah promised to write them again on other tablets which he commanded Moses to prepare [Ex. 34: 1]. But he directed Moses to write the words at his dictation [Ex. 34: 27, 28].

If these accounts do not exactly harmonize, we may still see that the purpose in writing them was to show their supreme importance. The Ten Words were the divinely given constitution of the nation. They were the basis of a covenant which made the Israelites a peculiar people. Jehovah, on his part, promised to make the people his own possession if they would obey these words [Ex. 19: 5]. The people, on their part, promised to obey these words [Ex. 19: 8] and ratified their promise in a solemn act of worship [Ex. 24: 7, 8].

It is even more significant that the writers of Hebrew annals would have us understand that though these laws were new in form, they were known and regarded as just laws ages before the Israelites came out of Egypt.

In the creation of the heavens and the earth Jehovah God appears as the Supreme One. The Sabbath as a weekly day of rest stands in the beginning of human history. The patriarchs honored filial duty. Cain knew the meaning of the sixth commandment. The king of Gerar acknowledged the seventh. Jacob admitted that theft deserved to be punished with death. The Ten Words were not written for the first time on the tablets of stone. They were written on the hearts and the consciences of men from the beginning.

The ark that contained the two tablets was destroyed ages ago. But the law could not be destroyed without destroying mankind, for it is an essential part of the human race. Paul said that when he wrote to the Romans that other nations who had not the Jewish Scriptures still had the law written in their hearts, judged themselves by it and would be judged by it when God should lay bare their secret history [Rom. 2: 15, 16]. The Hebrew nation is influencing the world through its history more than any other, because to the inward testimony of its people's experience was added the revelation of God, showing more clearly than to others what the law was. The nation was made by the working out of its constitution, and was destroyed by disobedience to it.

Another great fact which appears in the study of the history of the Hebrews is that the meaning of the law unfolded gradually through experience. The people to whom Moses spoke acknowledged that Jehovah was supreme over other gods. But it was a long way to the teaching of the later law that "Jehovah, he is God; there is none else besides him," and still a longer way to the teaching of Jesus that "God is a spirit, and they that worship him must worship him in spirit and in truth." The commandment to do no murder means something different to us than it meant to the Hebrew woman who drove a tent pin through the head of her sleeping guest and was celebrated in a national song as "blessed above women." The sweet singer of Israel supposed he was keeping the commandments whose praise he sang while he had many wives and concubines. But the Ten Words are living things, and prove themselves divine by growing. Mankind has not yet measured the breadth and height of the moral law.

The national constitution was given in two tables. The four laws of the first table defined men's obligations to God. They are revealed through these eternal principles:

1. *The supreme God.* Each nation had its own god when the Hebrew nation began. The Hebrews regarded these gods as real. Sometimes they served these gods and preferred them to their own [Jud. 2: 11]. Sometimes they thought their God fought with other gods, as with Dagon of the Philistines [Jud. 5: 24]. The first law of the Hebrews was to put Jehovah first before all gods. But it does not appear that they then supposed other nations would make him their God. I think the most serious mistake of the American Revised Version of the Old Testament is its use of Jehovah for the name of God. It was the national name of the national God. If the first Christian preachers had used it Christianity would not have spread among the nations. It is no more fitting to transfer into English the unpronounced tribal name, Jehovah, than it would be to transfer into the New Testament the Greek word Theos. If the English language prevails throughout the world, it will not carry with it a tribal name for the universal Sovereign and the Father of mankind.

2. *The unseen God.* In every nation men had worshiped images of their gods. The God of the Hebrews was represented by no other image than the one he made of himself [Gen. 1: 27]. This was fundamental for a nation whose mission was to teach the world that God is a Spirit.

3. *The holy God.* His name and everything associated with him in the minds of the people were to be held in reverence in speech and in thought. That is essential to the obedience to the author of the law which makes national life.

4. *The hallowed day.* The first institution of the Hebrew nation was the Sabbath. Three reasons for keeping the seventh day holy were given, at different times when the law was formally rehearsed. The first reason was that God made the universe in six days and rested on the seventh; the second, that it was the sign of a perpetual covenant between Jehovah and the nation; the third, that Jehovah had delivered the people out of Egypt.

Jesus Christ included these laws in this one sentence, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." "This," he said, "is the great and first commandment."

### Beware of the Critical Attitude

(From Acting President Parsons's Baccalaureate at Colorado College)

The months which are immediately before many of you will test severely the depths and the reality of your culture. Some of you have come out of homes and communities in which you did not have the opportunities which you have had here. The same standards of life do not prevail in them. You have changed your point of view since coming here. What seemed natural to you then is distasteful to you now. Your tastes have altered, become finer perhaps, at least have changed. The tendency is that as you go back you will assume a critical attitude, you will compare—and comparisons are always odious. You will grow discontented and unsociable. I say that the tendency will be in this direction. Whether or not you follow this tendency will depend upon the depth, the reality, the genuineness of your culture. If that is a superficial thing, a veneer, a smattering, then you will undoubtedly take this attitude toward those who make up the home and the community to which you return. In such a case God pity them and you. It were better that you had not come here at all. But if you have learned the secrets of true culture, that its seat is in a heart of love, that the ideal gentleman is Jesus Christ, then your attitude will be entirely different. You will often have in memory the free gifts which came to your life out of this home and this community. You will be asking yourselves continually what can I do and be to help pay my debt?

Alas, how many a father and mother's heart is almost broken to find that their boy or their girl during the years of college life has outgrown them and now looks upon their manners, their points of view, their tastes, with contempt. That boy or that girl, my friends, has not learned the first principles of what real education is. The real education sees that tastes, points of view, manners, are largely a matter of training and opportunity. The real education sees with the insight of love the real life underneath and yearns to meet the need of those hearts which are so hungry for the love and companionship of the one for whom they have sacrificed so much, sometimes in money, more often in the heart coin of anxiety and loneliness.

\* International Sunday School Lesson for July 13. Text, Ex. 19: 1-20: 11. The Ten Commandments—Duties to God.

## The Season's Oratory

Excerpts from the Baccalaureates and Commencement Addresses

### Eternity Needed for Testing Truth

(Hon. Thomas B. Reed, at Bowdoin Centennial)

But it is not in politics only that our race is ruled by the multitude. They have their say in much else, not always controlling but always effective. They are intolerant of new things. They hold back scientific discoveries because they conflict with prejudice or superstition—the learned as well as the ignorant. Too many of the intelligent conceal their wisdom and refuse to make opposition to ignorance because they prefer the popularity which comes from men to the righteousness which comes from God.

When we declaim that the eternal years of God belong to truth, and see in ecstatic vision the triumph of the future, we seldom have it in our thoughts that the reason why truth is given the eternal years of God is because she needs them every one. We have no test of truth but eternity. Truth does not prevail by being known to the wise; it must penetrate to the depths of the human race to be prevalent. The great intellects, even, and the great sages cannot enjoy truth until we all have it and until it has been reduced to a habit of life.

### The Golden Rule and the Monroe Doctrine

(Secretary of State Hay, at Harvard)

There is little of the occult or the esoteric about the conduct of our diplomacy in modern times. The principles which have governed us are of limpid simplicity. I have been criticised for saying we considered the Monroe doctrine and the Golden Rule a sufficient basis of action. But why should we not, when the one had its origin in heaven and the other in the brain of a Harvard man? We have sought in all things the interest and honor of our own country. We have never found this incompatible with the due regard for the interest and honor of other powers. We have treated all our neighbors with frankness and courtesy; we have received frankness and courtesy in return. We have set no traps; we have wasted no energy in evading the imaginary trap of others. We have sometimes been accused of credulity; but our credulity has not always gone unjustified.

Once all the world said to us: "How can you believe a story so preposterous?" And a few weeks later all the world believed with joy and thanksgiving. There might be worse reputations for a country to acquire than that of always speaking the truth and always expecting it from others. In bargaining we have tried not to get the worst of the deal, remembering, however, that the best bargains are those that satisfy both sides.

### What Is a Christian College

(President Hopkins's Inaugural at Williams College)

In the deepest and most practical meaning of religion; in the strong, free, joyous and blessed sense of spiritual life, we would continue to make the college through and through religious; in the catholic and unsectarian, but positive meaning of the word, we would continue to make it wholly Christian, and thus hold it true to its old and most sacred traditions. It is surely a strange anomaly that the one book, which is itself a literature, which has been a hundredfold more influential in stimulating thought and molding life than any other in the world, should in some of

our institutions alone be disregarded. Why should the greatest teacher of all the ages be most neglected at the centers of learning, for they are still saying of him, "How can this man have culture never having studied?" Is it right that the religious feeling which has been the fruitful source of the greatest art and music, and the noblest literature and architecture of the world, should be discredited?

### Self-Sacrifice vs. Self-Culture

(Prof. George H. Palmer's Phi Beta Kappa address at Harvard)

I suppose we should recognize that self-culture and self-sacrifice are in reality directly antagonistic. When we see one pursuing culture, although we may approve, we do not adore. I think we must see that the two processes are directly the reverse. The man of self-culture starts with himself as empty and seeks to be filled. The man of self-sacrifice starts with himself as full and seeks to empty himself. The man of self-culture says: "Yes, I have gathered this much of what I would acquire. Still I am poor; I need more. Let me go to gathering." But the man of self-sacrifice says: "I have been gaining. I only gain in order that I may give to others. Let me pour it out." Of course, it sometimes comes about that the self-sacrificer often finds himself richer at the end than at the beginning, but this is never contemplated by him. The soldier said of Christ, as he hung upon the cross, "He saved others; he cannot save himself;" but Jesus said, "Not my will, but thine, be done." He had his will; he did not lose it. His will was that the divine will should be fulfilled. It was fulfilled.

### Judge Taft's High Sense of Duty

(President Roosevelt at Harvard)

Governor Taft, who has been the head of the Philippine Commission and who has gone back there—Taft, the most brilliant graduate of his year at Yale, the youngest Yale man upon whom that institution ever conferred a degree of LL.D., a man who, having won high position at the bar, served as solicitor general with all his tastes impelling him to a judicial career, and was appointed to the United States bench, was asked to give up the position in order to go to the other side of the world to take up an infinitely difficult, an infinitely dangerous problem and to do his best to solve it. He has done his best. He came back here the other day. The man has always had the honorable ambition to get upon the Supreme Court, and he knew that I had always hoped he would be put upon the Supreme Court, and when there was a question of a vacancy arising I said to him: "Governor, I think I ought to tell you that if a vacancy comes in the Supreme Court, while it would give you an opportunity to be put in the position you would like to have, I think I ought to tell you that if such a vacancy should occur, I do not see how I could possibly give it to you, for I need you where you are." He said to me:

"Mr. President, it has always been my dream to be in the Supreme Court, but if you should offer me a justiceship now, and at the same time Congress should take off entirely my salary as governor, I should go straight back to the Philippines nevertheless, for those people need me and expect me back and believe I won't desert them." He has gone back, gone as a strong friend among weaker friends to help them upward along the stony and difficult path of self-government; to do

his part and a great part in making the American name a symbol of honor and of good faith in the Philippine Islands; to govern with justice and with that firmness, that absence of weakness, which is only another side of justice. He has gone back to do all of that because it is his duty as he sees it. We are to be congratulated, we Americans, that we have a fellow-American like Taft.

### Self-Culture for Social Service

(President Hadley at Yale)

The theater of life, as you view it today, offers on a grander scale than ever before profit to the manager, fame to the actor and inspiration to the dramatist. Not since the age of Queen Elizabeth have such possibilities of enterprise and discovery faced the strong men of the nation. It is for you to decide whether you use these opportunities for the sake of what you can gain from them in wealth or power and glory, or whether you will accept them as trusts, and put your life into the performance of the trust. What dangers await you in the former career, even if your powers be great and your ideals high, let the disgrace of Raleigh and the yet deeper disgrace of Bacon serve to testify.

What unknown and unseen influences may grow out of your quiet acceptance of trust you may learn from the history of the Puritans—despised often and rejected in high places, whose spirit nevertheless grew irresistibly stronger, and whose failures, as long as they remained true to their trust, were not failures, but foundations of success. When Eliot went to the Tower, it placed a Hampden in the field. When Hampden rode broken-hearted to his death, his work was taken up by a Cromwell, with strength enough behind him and in him to shape a nation's history. It is not from personal ambition, even in its most refined form, but from self-subordination that the Cromwells and the Lincolns came—men from the people, holding their power in trust and subordinating themselves to God's plan as they see it, even as Jesus thus subordinated himself and made his life and death alike a means of working out a world's salvation.

### Wealth Not Above Character

(President Harris at Amherst)

The exaggerated estimate which in America has been set upon wealth and display is declining somewhat in favor of more correct standards. It is beginning to be seen that possession of wealth is the very cheapest distinction; that devotion to money-making marks the newness and crudeness of a country and should lead to higher accomplishments. The rich man gives largely to colleges and libraries, identifies himself with great charities, is a collector of rare books and etchings, initiates some social experiment with his working men, finds his way to Congress, does not forget that his father was a professor or clergyman. Wealth has deference, it is true, a servile and contemptible deference, but it is not the only value that has deference, nor the value that has the greatest deference.

The British and Foreign Bible Society issued in 1901 upwards of 5,067,421 copies of Scripture, complete or in parts. The list of versions now includes the names of 367 distinct forms of speech, with translations or revisions in progress in over 100 different languages.



## In and Around Boston

Rev. Robert A. Hume, D. D., at the Old South

Rev. Dr. Robert A. Hume of the American Board staff of workers at the Marathi Mission, with headquarters at Ahmednagar, India, a man whose service to the state has rivaled his service to the church and caused him to be signally honored by the British authorities in India, occupied the pulpit of the Old South Church last Sunday morning. Dr. Gordon, in introducing him, paid him superlative praise for his ability and character, and especially for his profoundly sympathetic as well as critical "dealing with the Indian religions and their adherents." Mr. Hume took for his text Peter's pregnant saying, "I perceive God is no respecter of persons," and then proceeded to set forth succinctly the characteristics of the religions of India, their merits and their shortcomings, in the light of the revelation of God in the person and teachings of Jesus Christ. Dr. Hume says that the first word of the Christian missionary should be, not "Sinner," but "Brother, I have come by Christ's aid to help you to see what you may become, and to show you what you ought to do."

Dr. Hume's statistics as to the relatively rapid increase of Christianity in India measured by converts, and its even greater advance measured by the influence which the native Christian populations are now having in their respective communities, were somewhat astounding to not a few of his hearers. The First Church in Ahmednagar has more children in its Sunday school every Sunday than all the Congregational churches of New Haven gathered together could muster at a recent missionary rally which Mr. Hume addressed.

### Mr. Pierson Stays in Medford

The excitement in Union Church, South Medford, due to differences between the pastor, Rev. Isaac Pierson, and the King's Daughters in his church, seems to have practically subsided. Believing that this undenominational society was absorbing too much of the interest and effort of his people, which might better be utilized in kindred organizations within the church, Mr. Pierson requested his members to confine their labors to them. This aroused so much opposition that, in order to bring the difficulty to a solvable point, Mr. Pierson presented his resignation June 15, subject to the advice of a council. To avoid further agitation of the matter, however, the church, at a meeting legally called, unanimously declined to accept the resignation and voted to ask Mr. Pierson to withdraw it, which he did last Sunday.

### The Gordon Training School

The Gordon Missionary Training School of Boston will enter upon its fourteenth year Oct. 1, with Rev. A. C. Dixon, D. D., as president. This undenominational school offers unusual advantages to would-be Christian workers. Instruction in all of the classes is free. Rev. J. D. Herr, D. D., is to succeed the late F. L. Chapell as dean. Rev. James M. Gray, D. D., and Mrs. Gray, Rev. James A. Francis and Mrs. George A. Coleman are among those who will have charge of classes. Prominent men, such as Rev. A. T. Pierson, D. D., will be special lecturers.

### Sand Gardens for the Children

As an attraction to the children the new sand garden in the Public Gardens is proving a close rival to the frog pond. Superintendent of Public Gardens William Douque has placed some twenty low, oblong boxes, filled with sand, in the strip of the garden between Boylston Street and the subway entrance. There, under the watchful eye of an attendant, scores of children—big and little—play daily. Heaps of sand, heaps of children and heaps of shoes and stockings—temporarily discarded—are everywhere. Good-natured shouts and giggles testify to the success of the

enterprise. According to the statement of the attendant quarrelling is a rare occurrence.

## The Ozarks—and St. Louis

The land of the Ozarks in Southwest Missouri and Northwest Arkansas is the most picturesque part of the Mississippi valley. Watered like the Garden of Eden, it is the home of the big red apple, and is destined to be the greatest fruit country in the world. The natives are such as one finds in the hill country of Tennessee, Kentucky and the Carolinas. Steady diet of bacon, corn bread and tobacco produces the same sallow, pasty complexion. Tobacco is universally indulged in by women and girls. Even boys of five are seen chewing and smoking, because, as one native mother said, "It was good for their stummicks." They are shiftless, nonprogressive, work just enough to barely exist and "swap" for everything. They are hospitable and have their own code of honor, which they rigorously obey. They have churches and a variegated collection of religious opinions. Their chief diversions are revivals, funerals and debates of the "elders," generally on baptism.

Dr. A. K. Wray, our genial Home Missionary superintendent, was once preaching in an interior town. All the churches adjourned to hear him. His sermon was the subject of an exhaustive debate at the general store next morning. They were trying to locate him theologically. The crowd finally acquiesced in the dictum of a local preacher who said, "'Pears to me from his doctring he's a universal."

Some years ago a superintendent of public instruction in one of the interior counties wrote a letter without a single correct punctuation mark, that had the grammatical construction of a Chinese puzzle—a letter which adequately illustrates the educational needs of not a few places in Missouri. It is said that this same superintendent, when examining teachers desiring positions, asked but one question, and that was: If they would use their influence to keep him in office. If the answer was affirmative—and there is no record of a negative—the certificate to teach was granted.

The answer to the dire need of these people, which no one has done more to articulate than Dr. Wray, is the Congregational academy. One academy is worth a dozen churches. Congregationalists have four in the Ozarks, all doing well. The sacrifice and heroism of those who founded and have maintained these institutions are being felt. The wisdom of our academy work is more and more justifying itself. This does not, at first sight, seem to be particularly good soil for Congregational timber, but Pilgrim ideas will grow anywhere.

An unusually healthy plant is Rogers Academy, which has just had its eighteenth commencement. Rogers is a busy and growing Arkansas town of 3,000 people. It has an electric light plant, a fire system of water works and shipped 500 car loads of apples last fall. The campus occupies eight acres in the heart of the town. Two large, well-equipped buildings are the property of the academy. A dormitory for boys, a gymnasium, an assembly hall and endowment are imperative needs. It is difficult to express adequately the value of such a pioneer institution. Just now the outlook is extremely bright, because of the large influx of Northern and Eastern people into this region. Princeton Welmer is father, teacher, pastor, adviser, friend, companion to the hundred or more young men and women who attended last year. This important work should be amply supported. Here is a great open door. One dollar to Rogers means more than a hundred to some Eastern academy.

St. Louis pastors will soon scatter for the summer. Dr. Burnham goes to Denver for three weeks and then to Massachusetts for the rest of his vacation. Dr. Patton has ar-

ranged an attractive horseback and campin' tour in the Yellowstone National Park. Mr. Newell supplies for Dr. Adams, pastor of the First Church, San Francisco, in August, Dr. Adams preaching at First Church here. Dr. Jones of the Hyde Park Church will spend most of the summer around Minneapolis.

C. L. K.

## In and Around Chicago

### What Earnestness Can Do

A little more than a year ago the members of the Leavitt Street Church determined to pay off a debt of more than ten thousand dollars. After the trustees had assumed about a third of the sum required, subscriptions were called for from the congregation and in a short time the amount needed was secured. The last payment will be made the first of July, and then the church will have raised for current expenses and to remove the mortgage nearly twenty thousand dollars. There is not a rich man in the church, though there are a few who could and did give \$500 apiece toward the debt. The success came through a multitude of small gifts. The pews are free. All expenses are met by voluntary offerings. The pastor, Rev. R. B. Guild, is building up a strong and united church.

### A Memorable Occasion

Friday, Saturday and Sunday, June 20, 21 and 22, were great days in the history of the Millburn Church. On these days, with suitable ceremonies, its sixtieth anniversary was celebrated with sermons and addresses by former pastors and papers prepared under the direction of the historical committee. These made vivid the experiences through which a country church is called to pass. Rev. Dr. A. R. Thain of Wauwatessa preached on the Function and Value of a Church to the Community. Dr. Tompkins spoke of the equipment which the church of today calls for, and Dr. Roy upon its general needs. The church was organized by the early Scotch settlers, who, with their descendants, have been its chief support.

### Another Church Dedicated

After waiting for two or three years the members of the Eighth Presbyterian Church have had the satisfaction of consecrating a noble edifice. Their previous house was destroyed by fire, and it was at once decided to rebuild it when means were provided to build without debt. Some twenty thousand dollars were needed to square all accounts. This large sum was secured Sunday morning. Dr. Wallace has been pastor twenty years and richly deserves the success won.

### A Unique Dedication

Sunday morning, June 22, the church at Hinsdale, Ill., dedicated a chime of nine bells, the gift of the sons in memory of their parents, Julius Wales Butler and Julia Osgood Butler. The sermon by the pastor, Dr. A. M. Brodie, on the history of bells and the part they have had in worship, was appropriate.

### Reception at the Y. M. C. A.

Tuesday evening visitors from the East on their way to the tenth International Sunday school convention at Denver were welcomed in a public meeting in the auditorium of the Y. M. C. A. building. The death of Mr. Jacobs, who had looked forward to the Denver meeting with much interest, and who had expected to be on the program, gave the meeting a memorial character and added to its impressiveness. The guests could not fail to see how deep is the interest here in Sunday school work and how strong are the convictions that some radical changes in the selection of lessons and in the preparation of comments upon them must be made if the uniform lesson is to be as prominent and important in the future as in the past.

Chicago, June 28.

FRANKLIN.

## Preaching the Gospel in the Open Air

How It Is Being Done This Summer in American Cities

### Boston's Aggressive Open-Air Movement

BY H. A. B.

A great amphitheater extending in a semi-circle around a plot of greensward, diversified with broad strips of smooth, hard earth; tier after tier of seats rising from the rim of the field to a level requiring quite a climb to reach, and on these hard boards—what? Well, if it be a week day and a professional baseball game be in progress, you will see perhaps six or seven thousand persons watching intently every move on the diamond below, cheering themselves frantic every now and then, laughing, smoking, chatting between innings, and thus wearing away a long, pleasant summer afternoon in attendance upon a game in which crack nines contend for the honor of their respective cities.

But a June Sunday in Boston in this year of our Lord 1902 presents another kind of a scene. Not so many persons, perhaps, on the grand stand and the "bleaching boards," but from one to two thousand at least, making an assemblage which a passing photographer deems it worth his while to catch upon his camera ere it dissolves. Plain, well-behaved, sensible American folk these, and no less attentive, too, than the crowd of yesterday or the day before, but today they have their eyes upon, not the effective curves which the ball makes when propelled from the pitcher's hands or the brilliant dash from the first to the second base. This throng focuses its attention upon a little group of four or five men sitting on the ground just in front of the center of the grand stand. One of them soon mounts the improvised rostrum and gives out a hymn. Hundreds of voices take up quickly the familiar refrain, "We praise thee, O God, for the Son of thy love." Then follows, "There is a fountain filled with blood," and lips that have not sung it since childhood in the old meeting house back in the country, lips that have soiled themselves with the smut of this world, tremble a little and then quietly join in the still unforgotten hymn, associated with their purest and best days. Yet their owners look about furtively as if fearing somebody might catch them in the act of "turning pious."

After the song service had generated and focused the enthusiasm of the Christians present and touched here and there the heart of an outsider, one of the workers offers a short prayer. It is hardly over before John Willis Baer, the vigorous secretary of the United Society of Christian Endeavor, who has probably had more experience than any other young man of his age in addressing outdoor congregations and those assembled in tents, takes the platform with a little testament, his sole weapon of attack. To test the composition of this motley audience he asks those like-minded with himself to utter three times after him the sacred name of Jesus. A great many comply reverently and in unison. He says he has asked them to do it because he wanted to have this new evangelistic undertaking at its very start exalt the name that is above every name. Then, in order that the real object of the gathering in reaching outsiders might be furthered, he urges those who have signified their willingness to be Christians by repeating his name to remember that on their right hand and on their left were those who cared not at all for him. "Pray for these persons," he says.

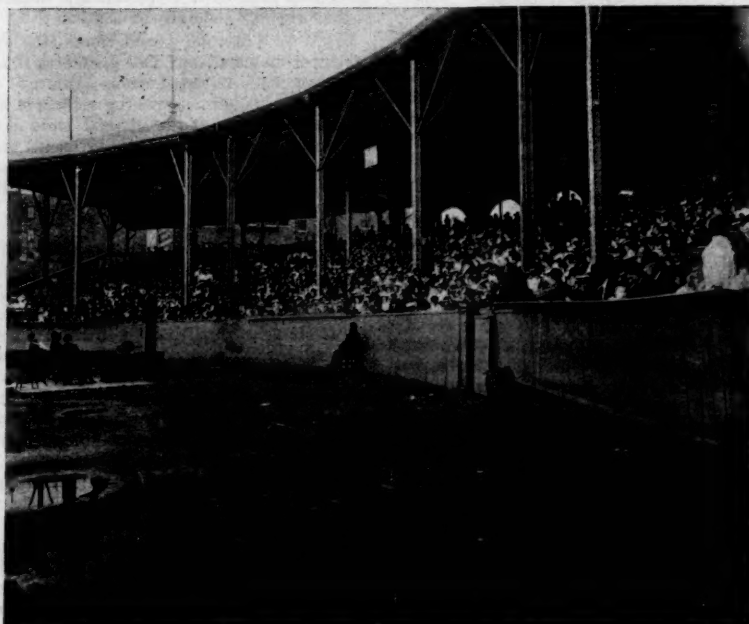
Brevity is one of the marks of this gospel talk, and soon Mr. Baer has yielded his place to Dr. A. C. Dixon, well known throughout the country as distinctively a preacher-evangelist, who seeks to turn to practical account

all instrumentalities of the church for bringing men into the kingdom. He has already done a noble work in Boston the past winter, going about during the noon hour among the factories and preaching to the employees. Because of this and other close approaches to every-day humanity, Dr. Dixon is the man to captain this new open-air campaign in Boston.

He springs to his task with the energy of an athlete and with the intense earnestness of a man whose soul is on fire with gospel passion. He takes as his text the familiar words, "They crucified him, and the people stood beholding." "These words," he says, "depict an open-air scene," and then he went on, with his characteristic picturesqueness of style and dramatic gestures, to describe the various groups that stood around the cross of our Lord Jesus Christ on the day of the world's saddest tragedy; the indifferent coterie, the hateful, revil-

the worldly accompaniments of such a spot, and even if the eyes of the auditor now and then strayed away from the preaching stand to the suggestions of life on its seamier side they in almost every case strayed back where they could look upon men who stood for things true, beautiful and of good report.

But, all things considered, this open air movement in Boston has registered a success. Its initiative came largely from the Ruggles Street Baptist Church, where so many excellent devices for reaching the non-churchgoing population of Boston originate. The foremost in the movement did not think that it would be possible to secure the baseball grounds save at a large outlay of money. To their surprise the managers of the Baseball Association willingly accorded the use of the ground for June. At once the Evangelical Alliance of Boston and vicinity and the New



England Evangelistic Association came forward to co-operate with the Ruggles Street workers. These bodies formally indorsed the movement and circulated notices among all the Protestant churches in the Metropolitan district, with the request that a chorus choir might be made up composed of representatives of the different churches. In previous years in Boston, much of the open-air speaking has been done on the Common by speakers, many representing only themselves and distorting rather than preaching the gospel. The results of such heterogeneous work have been small; but in this recent undertaking the Protestant churches of Boston have shown an earnest desire to reach men and women who never go inside a Christian sanctuary.

Now this proclamation of the Christian religion has not been as easy a matter as its presentation would have been in quiet temples with stained glass windows and cushioned seats. While these men have been employing all their lung power to carry their message over this large area, and have succeeded remarkably well in making many at a distance hear, there have been numerous and frequent distractions. These baseball grounds are close to the tracks of the New York, New Haven and Hartford Railroad, and it seems today as if an uncommonly large number of Sunday trains went shooting down the road, together with an almost unnecessary amount of switching and of tooting. But, serene despite these obstacles, these champions of the gospel in the open air held their ground. Said Dr. Dixon early in his speech, good-naturedly, "When the engine passes just let it pass and we will take up the thread farther on." There is more, also, to divert the eye when one is attending such a service than he finds in his customary place of worship. This ball ground happens to be liberally supplied with great flaming advertisements of whisky, ale and cigars. It seems somewhat incongruous with the purpose of the meeting, but the projectors of this undertaking, when they chose a worldly arena in which to proclaim their message, accepted all

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### The Movement Spreading in New York

More open-air preaching will be done in both Manhattan and Brooklyn this summer than for a good many years. The tent at the corner of Broadway and Fifty-sixth Street, which is getting to be a summer fixture of the city, has been open for services every weekday evening and Sunday afternoons. Dr. Shaw of the West End Presbyterian Church has begun the holding of a seven o'clock Sunday service outside the church, preaching from the chapel steps; Mr. Coffin of the Bed-



ford Park Presbyterian Church holds Sunday afternoon services on Pelham Avenue in the Bronx, at a point where thousands pass on their way to and from Bronx Park; the Metropolitan Temple, Methodist, holds early Sunday evening services in Abingdon Square; and the evangelical committee of the New York Presbytery is ready to open several tents when locations can be found for them. The Brooklyn Presbytery is to have one or more tents, a large one being located for the first week in July near the junction of Broadway and Myrtle Avenue, whence it will be moved to east New York. The idea is to have the tent pitched near Presbyterian churches, whose pastors will take charge of the services, moving it from week to week as necessity may arise. The Tabernacle Baptist Church is holding out-door stereopticon services, attracting large audience, and many other churches are talking so earnestly about out-door services that midsummer will doubtless see many more. C. N. A.

### Open-Air Work at Washington

For a dozen years and more our Central Union Mission has carried on open-air preaching during our long summer. This mission is supported by all our churches and managed by a board of laymen. It was a pioneer in the use of a "gospel wagon." It now has a large, fine one, capable of carrying a cabinet organ and some thirty persons. These are organist, cornetist, choir and speakers. Three services are held each Sunday afternoon, the last at 6.30 o'clock at "market space," within half a square of the mission building, into which the audience is invited for the evening service. The audience here varies from two or three hundred to a thousand. Pastors of the city are welcomed to these services as preachers and helpers. The People's Mission has no wagon, but holds open-air services on convenient street corners.

Many of the city pastors, feeling that open-air work should be more widely prosecuted, have recently organized through a committee for two meetings each week in June and July, to be continued further should results warrant. On Tuesday evenings the place is fixed; on Friday evenings it varies, in the hope of reaching more people. The Central Union Mission loans its wagon; the committee pays for hauling it, and other matters, six dollars each evening. The preaching is by pastors; and this work is of the churches directly.

The Protestant Episcopal church holds an open-air service each Sunday afternoon at the site of its proposed cathedral, in a suburb. This service is largely musical; the brief sermon is evangelistic, and the attendance is large. Some ministers are holding vesper services just outside their own churches, and rather as preliminary to the regular evening services, though in some instances as a substitute for them.

On the whole, there is a considerable quickening of interest in this form of activity, and it is found possible at very small expense to bring the gospel message to the ears of many who never enter our churches. The results cannot, of course, be tabulated, but the work is done in faith that God's truth is vital and indestructible, and that the duty and privilege of his people is to lose no opportunity of making this truth known. T. S. H.

### Various Undertakings in Cleveland

Dr. C. A. Eaton, pastor of Euclid Avenue Baptist Church—of which John D. Rockefeller is a faithful member, trustee and Sunday school superintendent—is a bright, earnest, winning man of from thirty-five to forty years of age. For several weeks this spring he preached Friday noons on the Public Square, especially to working men. His sermons were brief, sparkling, incisive and tender. In one he characterized present social conditions

as "cruelly wrong." He was heard attentively, by working men among others, and the effect was good, even if slightly marred by the persistence of a well-known local single tax advocate, who insisted on following him each time with an address on his hobby. Dr. Eaton discontinues his open-air service for the vacation season. Rev. R. A. George of Trinity Congregational Church held for some weeks, with good interest and attendance, a brief service on the church lawn introductory to the Sunday evening service within.

A half-dozen East End churches, which have for years united during June, July and August in the evening service, this year meet in Wade Park at five o'clock. At the first service Dr. Hiatt preached a characteristic sermon on Happiness to an attentive audience of 1,200 to 1,500. A few days later, by request, he wrote an article on the plan and purpose of the outdoor vesper services for one of the daily papers. At the second service Rev. E. A. Hanley of the East End Baptist Church addressed an even larger audience on What Is Religion? It is intended to continue these meetings through the summer.

The plan is being caught up elsewhere in the city, and similar services are announced for the new West End Edgewater Park. The director of public works has issued rules for outdoor meetings. A permit must be secured; there must be no instrumental music or collections, and the denominations must not call each other bad names! J. G. F.

### Some Hints to Open-Air Workers

BY REV. E. H. BYINGTON  
Author of *Open-air Preaching*

Open-air services may be of the rescue mission character, or they may be an adaptation of the regular services, suitable for the summer season. Of the latter I speak here.

Be sure to choose for the meeting a place where people would naturally incline, where they are already or where they go habitually during the week, or where they would like to go. It ought to be some comfortable, cool, cheerful spot.

Announce the meeting generously; secure a nucleus of supporters, who will stand close to the speaker; speak from a raised platform, or something that will raise you well above the audience. Notice which way the wind blows, and speak with it, not against it. Do not strain the voice; nine out of ten make too much effort in speaking and singing. Unless there is much noise about or a "contrary" wind, more people can hear outdoors than in any ordinary building; nature's acoustic properties are first-class. Begin in a quiet, low tone, and increase gradually if necessary. If you shout so that they can hear you a hundred yards off, most of the audience will stay at that safe distance; if they must come nearer to hear, most will. Practice on the spot, in advance, with a friend.

Have congregational singing, with printed slips or books, but do not count on it overmuch; only in exceptional cases congregational singing is effective outdoors. Have a musical instrument, with a chorus well led; nowhere is a good solo more impressive, if sung with distinct enunciation and not too fast and loud.

In prayer omit formulae and make it conversationally reverent. A brief, clear, striking incident or a very familiar passage is best for the Scripture reading; avoid involved sections from the epistles and prophets. The length of the service must depend on circumstances. If people can be seated you can make it even longer than an indoor summer service. And people will stand longer than would be expected. However, if the audience departs know that it is time to stop and start for home; never be the last one left on this field of battle. One of the most attractive services I ever saw was at Marblehead, overlooking the harbor, with the audience seated

on the rocks and grass. There is no special rule about the discourse. It is not wise to have one that requires constant attention, nor one in which the several parts are interdependent. Better is a string of pearls like the parables, or the sermon on the mount, in which the man who hears only a part will have a clear and distinct truth. Subjects and illustrations from natural surroundings are appropriate and helpful. I once found aid in speaking on the seashore by drawing my lessons from a comparison of the Sea of Galilee and the Dead Sea.

If it is the evening hour it often can be made very devotional in its spirit, notwithstanding the seeming distractions. Be not disturbed overmuch by the moving about of the audience. There is no more restlessness outdoors than in the church, the main difference being that outdoors it is restless feet and indoors it is restless minds. The latter is the more fatal of the two.

Ever keep in mind that Christ held many such services.

### Hartford's Encouraging Experiment

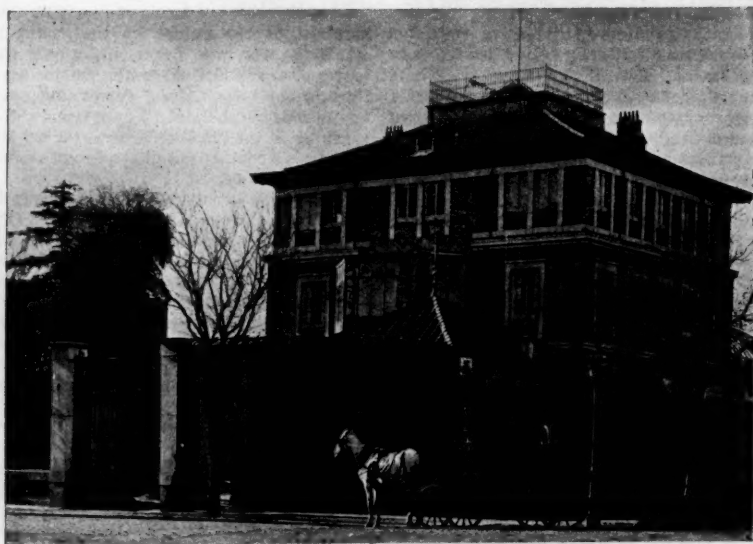
Deeply impressed by an account in *The Church Economist* of what had been done for the men in a tannery in Gowanda, N.Y., Rev. S. E. MacGeheon, pastor of the Glenwood Church, Hartford, thought that a work of like nature should be undertaken for the men in the machine shops of this city, not a few of which are situated but a short distance from his church. He was pleased to find other pastors in full accord with his desire that something should be done immediately. All were willing to address the men, and students in the Theological Seminary were as ready to furnish singing for the proposed meetings during the noon hour in the open air and on the grounds of several large shops in the manufacturing district. The consent of the employers was readily gained, a gospel wagon, the property of the Gospel Wagon Association, was secured for a platform and for nine successive working days in May meetings were held between 12.30 and 12.55.

Besides the brief devotional service and the song service, a short address was given each day by one of the nine pastors who had enlisted for the work, Congregational churches furnishing three, the Baptist and Methodist two and the Episcopal and Universalist one each. A cordial invitation to give an address was also extended to a leading Roman Catholic priest, but was declined. Only live, practical subjects were chosen, among them these: Taking God into Consideration, The Righteousness of the Inner Life, The Book of Life, What Is a Christian? The Relationship of the Working Man to the Church, and The Certain Defeat of Evil.

Nine manly men, unfolding such subjects in direct heart to heart talks in the interest of their fellowmen, drew together 150 hearers daily, on an average, and held their attention to a remarkable degree, the speakers feeling that the truth they uttered was laying hold of the minds and hearts of those they addressed. That the men in the shops were grateful for the efforts made in their behalf was shown at the close of the meetings when one gave an address expressing such gratitude. Just how many were led by this movement to begin a new life, or to regain a lost faith, cannot now be determined, for no special effort has yet been made to follow it up with personal work. But expressions from one or two quarters warrant the belief that these labors have not been in vain. At all events, so much encouragement has been derived from the experiment that plans are on foot for holding meetings in the shops during the coming autumn and winter months. L. W. H.

It is computed that there are about 11,000,000 of Jews in the world, and that during the past century some 224,000 became Christians.

## Mrs. Gulick's New Plant in Madrid



The accompanying picture conveys an idea of the property recently acquired by the International Institute in Spain, for which in the last two years Mrs. Gulick has been pleading so earnestly in this country, while her husband has been carrying forward the work of the school.

Formerly the headquarters of the school were at San Sebastian, which they were obliged to leave at the outbreak of our war with Spain. In 1901 an acre and a half of land was purchased in Madrid in a delightful part of the city near the Castellana promenade. Upon this there was already one small building of eighteen rooms, which, when repaired, will

serve as a dormitory. To it members of no less than forty American colleges, seminaries and schools have made gifts. This is but the beginning of the new American plant.

In reply to the numerous and eager questions as to when the institute will be moved from Biarritz, France, to Madrid, Mrs. Gulick writes, "In God's time." The plans for normal, kindergarten, dressmaking and other classes must wait for sufficient funds. The great success of the work in the past and the remarkably promising outlook are the best arguments for still more generous giving to an enterprise that exerts so powerful an influence for civilization and Christianity.

## From Northern Rhode Island

In Woonsocket, Miss Helen Cole of Boston has aroused much interest by an admirable course of lectures on the Bible. The local union of the Y. P. S. C. E. has taken on new vitality under the energetic and strategic administration of Rev. Wallace Sterns of Blackstone, Mass., who brings new blood to old veins. Globe Church has been giving a well-attended series of lectures and concerts, presenting a number of uplifting evenings to the large boarding house population of young men and women. Money has been spent ungrudgingly without expecting that, despite the large houses, the church should reap much financial aid. For Globe Church closed its financial year in better condition than ever before, despite largely increased expenses. A year ago, the steady growth of the congregation seemed to warrant larger outlay, especially on music, and results are most encouraging. The women are turning their minds actively to the mission field. A committee has canvassed the parish, raising a generous collection for the American Board; and the Ladies' Union is fitting out a home missionary box. It is the custom of the pastor's wife to invite the women of the church to Ballou Manse for an annual thank-offering service. This year, as usual, it goes for the support of their Bible woman in Madura. "The Young Ladies' Aid" are sending a package of children's clothing to Dr. Julia Bissell of Ahmednagar, while the Junior C. E. are dressing dolls to stow away in the same box. Dr. Bissell has furnished a pattern of the garments needed and—well, to cut them requires no chart!

An unusual feature of the church life of Woonsocket has always been the hearty co-operation of the different denominations. This has been signified the past winter by an occasional exchange of choirs. When, a few

Sundays ago, the Episcopal choir boys, gowns and all, marched up the stately aisle of the Congregational church, caroling "Onward, Christian Soldiers," more than one listener whispered, "The world does move—toward unity."

A new arrangement has been inaugurated among the Juniors. The boys and girls are separated for the devotional service and reunited for the after meeting on missions or temperance. The result has been a constantly deepening spirit of prayer and faithfulness among the girls. The boys have been enjoying a series of talks on Pilgrim's Progress by Mrs. Alvord.

For several years the Globe pastor has been urging a number of his young men from the shops and mills to seek higher education. Some High School teachers, a majority of them Congregationalists, are actively engaged in helping on evening classes at the Y. M. C. A. As a result, a band of such young men in Globe Church has begun to prepare for college and technical school. It is hoped that some will reach the Congregational pulpit. The pastor has been obliged to brush up his Latin and return to the teacher's seat.

There is a touch of tragedy about Slatersville nowadays and more than a touch about its church. The huge white edifice looms above the village green, an evidence of so great a past and so pitiful a present. The village is fast adding itself to the long list of deserted hamlets all over our New England hills. It is not alone that the population has turned from Puritan to Catholic, though the old church thinks that bad enough, but the town is taking up its bed, with the rest of its furniture, and walking away. The new company at the mill employs less than one hundred and fifty hands where the old had eight

hundred. Just half the tenements are unoccupied. The store, the bank, everything has closed or is closing. The last of the Slaters flitted in the fall.

It is wonderful how Rev. Albert Donnell and his busy wife manage to present so cheerful a front in all this growing discouragement. But the church has rallied around them splendidly. The audience has increased decidedly this last year. The Sabbath school has made up for the heavy shrinkage of the year before and gained twenty-seven in average attendance. The pastor has turned his energies to the public schools. As he could not get the Catholic children to come to him, he has managed to induce the school committee to allow him to go to them. A band of ladies, organized under the leadership of Mrs. Donnell, now regularly visit the different district schools and teach needlework. C.

## The Northman in Congregationalism

The quiet work of our Home Missionary Society among European nationalities in our country has been so little advertised that probably many of our own faith will be surprised to learn that no less than 13,000 members have been added to our churches by this work among the Germans and Scandinavians since its inception. The Germans have 125 Congregational churches, with a membership of 6,000; the Swedes 102 churches, with 6,000 members; the Danes and Norwegians twenty-five churches, with over 1,000 members. Most of these churches are members of their respective local and state associations, but maintain among themselves their own national associations as well. While these have no ecclesiastical standing in our denomination, they are yet of the greatest importance and value to this work. Their annual meetings furnish the opportunity for considering and discussing the problems peculiar to the work among each of these nationalities, for which adequate time never could be given in the American associations to which they belong.

The Western Association of the Norwegian and Danish Congregational churches lately met with First Scandinavian Church, Minneapolis, and the Swedish churches of the Northwest held their annual gathering in the Swedish Congregational Temple, in Minneapolis. Both these organizations are pushing the work of Congregationalism with remarkable success and rapidly in this group of states to which Scandinavia has contributed so large a share of the population. Both are gatherings of able men of whom the denomination may well be proud. Each has its own organization for extending its scope and influence, employing general missionaries and evangelists, and both organizations are loyal to the denomination which has assisted them in their work. For the strong evangelical tone of these bodies of foreign-speaking Congregationalists we are indebted to the professors of Chicago Seminary and Supt. S. V. S. Fisher.

Especially encouraging were reports from the work in the various fields. Thousands of immigrants are flocking into Minnesota and the Dakotas. The older communities heartily welcome our missionaries; settlements of 3,000 and 4,000 people without the gospel in their own tongue are open for our work without competition. To minister more directly to these needs among their people the Danish and Norwegian churches have organized an evangelization society, which this summer will keep two missionaries in the field, who will travel with a tent seating 300. One is a fine singer and both are graduates of Chicago Seminary. The expenses of this work are provided entirely by the Norwegian churches. Their church paper, *Evangelisten*, has a circulation of nearly 2,000. Thus silently and surely is the kingdom of Christ advancing among the Northmen in America.

SIEGFRIED.



## Marriages

**HARDY-SANFORD**—In New York, June 24, by the bride's father, Rev. Elias A. Sanford, D.D., Prof. Ashley Kingsley Hardy of Dartmouth College, Hanover, N. H., and Adelaide Benton Sanford.

**LYFORD-SMITH**—In Java, N. Y., June 16, by the bride's father, Rev. O. M. Smith, Augustus Lyford and Jean Dickson Smith.

**LYMAN-HILLS**—In Warren, Mass., June 26, Rev. Albert Josiah Lyman, D.D., pastor South Congregational Church, Brooklyn, N. Y., and Annie Elizabeth Hills.

## Deaths

**BENJAMIN**—In Winthrop, Me., June 17, Maria Frances, daughter of the late Capt. Samuel and Olivia (Metouf) Benjamin, aged 67 yrs.

**EDGEELL**—In Orford, N. H., June 8, Annette Edgeell, aged 72 yrs.

**HALL**—In New Britain, Ct., June 28, in her 84th year, Sarah Brownson widow of Joseph A. and mother of Rev. Dr. Russell T. Hall of New Britain, Prof. Lyman B. Hall of Oberlin, Thomas A. Hall of Chicago and Mrs. J. Frank Ellis of Seattle.

**STEARNS**—In Boston, June 20, Mrs. Amelia Danforth Stearns, widow of the late Rev. George L. Stearns, formerly of Windham, Ct., aged nearly 74 yrs.

### REV. CHARLES W. CAMP

On the morning of Ascension Day there passed from this life the spirit of Rev. Charles W. Camp, D.D., after an earthly pilgrimage of more than eighty years. He will be recalled as one of the pioneer ministers of the interior, for he came to Wisconsin in 1847, and devoted half a century to the service of the Congregational churches of this state, or, to use his own phrase, "helping to make it." Beginning as a home missionary, he was always deeply interested in the welfare of the small and feeble churches in his vicinity, ministering to them freely and faithfully, and serving for a number of years on the state board of home missions.

His pastorate of twenty-five years in Waukesha is a beautiful record of devoted and appreciated service, and it was fitting that his body should be borne across the continent to be interred there. Memorial services at the church were conducted on the afternoon of June 20 by the present pastor, Rev. J. M. Cory, assisted by Rev. James G. Blaisdell of Olivet, Mich., Dr. Titworth of Milwaukee and Dr. Collie of Delaware. The presence of other ministers and people from surrounding towns, together with a large number of citizens, spoke eloquently of the love and veneration felt for this ideal village pastor, this ripe scholar and saint of God.

L. C. W.

### ROBERT CAMPBELL LANSING

Rev. R. C. Lansing, son of James E. and Mary Todd Lansing, entered into his heavenly inheritance at Vine-land, N. J., May 24.

Trained by Christian parents in the precepts of the religion of Jesus Christ, he became a Christian during his youth, and exemplified ever after the religion he professed.

He taught school during his early manhood and so helped to educate himself for the ministry. Among his pastorates were Ticonderoga and Coventryville, N. Y.; Hardwick, Mass.; Vine-land, N. J.; Quebec, Hartland and Albany.

In 1868 he married Miss Mary E. Moore of Belfast, Me., who died in 1872. April 26, 1900, he was married to Miss Mary E. Pennington of Hartland, Vt., who survives him.

Falling health forced him to give up his work at Albany, Vt., in the autumn of 1901, and after a vain struggle for renewed strength in Hartland, he went to Southern Pines, N. C., and thence to Vine-land, N. J., hoping to find more favorable climate. But he did not escape after some months of patient suffering, during which time he said repeatedly, "I have trusted in a loving Saviour, and all is well."

A brother clergyman who knew him intimately speaks thus of him:

"As a man Mr. Lansing was earnest, thoughtful, honest and pure. His conversation was always of the higher order; it was always elevating. As a friend he was confident and sincere. As a minister he was alive to his work and interested in his people. His heart was large and full of tenderness. He was modest—an attractive not a repellent modesty."

"His sermons were gems of beauty. He loved the truth in its tender and gentler phases or sides, and his sermons were characterized by these features."

"He loved to think and to preach of God's love and grace and of those things which make people happy, filling them with comfort and hope. The thousand phases of beauty that truth presents and the glory of holiness and righteousness, with the attractiveness of charity and good actions—these filled his heart."

"He sought to bring his people nearer to God and to lift them up to the higher thoughts of him by the presentation of truths so characterized. This was his ideal of Christian culture."

"He delighted in the lovely, the merciful, the beautiful and the attractive. His soul was attuned to these harmonies, and his mind and his pen ran along these lines. Here he was free as a bird that skies the balmy air of heaven. Those who sat under his ministry and came into touch with his own sweet spirit were helped and softened."

His physician at Southern Pines, upon hearing of his death, writes to Mrs. Lansing: "With him, I wished that his life might be prolonged to labor in the field he

so loved. I wished very earnestly that he might live with the ripening experience, advancing year by year, until down to life's sunset. But he who knoweth all things knew the day was done, that his task had been completed."

"I grieve with you in your sorrow. I rejoice with you in the happy fact that he passed out firm in the faith of the old Christianity—time and fire-trying—which believes in the Christly atonement, the resurrection and a life of peace and joy hereafter. He who replenished the empty cross has not since that occasion forsaken any of his."

A member of his church in Albany sends the following tribute: "He was one of the old school pastors—like the shepherds of Israel, ever devoted to his flock, untiring in his efforts to create an interest, never wavering in his courage amidst the most dire discouragements that will sometimes befall a pastor in a country church. He loved his people and he entered into their joys and sorrows, making them his own. His earnest prayers for the good of all, and especially the church over which he presided, will not go unanswered. In the days of his failing health he would not leave us until one had been called to take his place. He has gone to his reward, and with him 'all is well.'"

In his death the church sustains the loss of one of her most conscientious, devoted ministers. He was a man enthusiastic in his work, noble and dignified in his bearing, never lowering the standard of Christian duty to the whims and prejudices of the thoughtless, but always regarding the sacredness of his high calling to the Christian ministry.

E. L. M. BARNES.

### LUCY ANN RANKIN ALBEE

Mrs. Albee, who on June 10 entered upon the rest that remaineth, was the oldest daughter of Rev. Andrew and Mrs. Lois Eames Rankin, and was born in Thornton, N. H., July 12, 1826. With unusual mental endowment, kindly and attractive in her manners, she pursued preliminary school studies at Berwick, Concord and Chester Academies, and finally graduated under Mary Lyon, that queenly founder of Mt. Holyoke Female Seminary, glorying to the end of her days in that noble institution, its old-time memories and recent unfolding.

For many years Mrs. Albee was herself a successful teacher, first in the common schools of Vermont, afterwards associated with that genius for teaching, Mr. Richardson of Freehold, N. J., and the no less distinguished instructor, Mrs. Dr. Worcester of Burlington, Vt. In Cambridgeport and Cambridge, as the wife of Mr. Sumner Albee—to whom in all the varied honors, civil and ecclesiastical, which befell his lot, in the signally beautiful home-training of their children and in the social building up of their home, she showed herself a most worthy and consistent helpmeet—she challenged the admiration of all who knew her and loved her. Gifted in conversation, she was especially gifted in holding the pen of a ready writer, which adorned and made living every incident which she touched; though her work was so gentle and genial that, dying, there was no word she need wish to blot.

J. R. R.

### DEA. JAMES HOWARD

Dea. James Howard of the Eliot Church in Lowell, Mass., went to his reward May 25, at the ripe age of eighty years. He was, as near as you find them on the earth, a perfect man. He was a man of great intelligence, "mighty in the Scriptures," of "an excellent spirit," devout, humble, kind, gentle and "full of faith and the Holy Ghost." He was the minister's friend and helper. He was truly a pillar in the church and one of the city's best citizens. He was a worker in the prayer meeting and Sunday school as well as in the church. He visited among the poor and the sick, and his presence always carried with it a blessing. He had a pleasant home, made so by his always cheerful and kindly words and deeds. He has left two daughters, all who knew him mourn their loss in the departure of one so dear to them.

**WHAT A FRENCH WOMAN USES.**—A furniture establishment in this city has brought out a reproduction of the dressing cabinet or "toilette" of the Paris woman of fashion, and it is having a great sale. We believe that many ladies in this city would be glad to own one of these dressing cabinets if they knew of its existence, and for this reason we call attention to the fact of their now being on sale at the Paine Furniture Warehouses on Canal Street.

If milk does not agree with your baby, add Mellin's Food and see what an improvement perfect nutrition will make in his condition.

## What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but are sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor, general debility.

How are they expelled? By

## Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best medicine for all humors.

**CHURCH HYMNS** (For Tent, Outdoor, & Gospel Songs) **UNION MEETINGS.** Music Edition, 25 cents. Words only, 10 cents.

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## Church and Sunday School Collections Doubled

Ask Particulars, Johnson Duplex Co., 5 South 14th St., Richmond, Va.

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**WANTED**—A pastor for a Congregational church (about 235 members) in a small manufacturing town in Connecticut. He must be at least 35 years old, married, a man of experience, must be prepared to adapt himself to his surroundings, associate with all, have no favorites in his congregation, and, in a word, be a "shepherd to his flock" in every sense of the word. A man of progressive ideas and an extemporaneous speaker preferred. Two services on Sunday, with Sunday school after morning service, and a mid-week meeting. Church is out of debt. Salary \$800 at the start (which may be increased if the right man is obtained) and fine, large parsonage. Address **CHURCH COMMITTEE**, care *The Congregationalist*.

**AMERICAN SEAMAN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outlying vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Sec'y.  
W. HALL ROPES, Treasurer.

## Subscribers' Wants

**Wanted.** A Christian young man, desiring to complete college education, wants to borrow money on good security. Address H. C. D., Box 232, Keene, N. H.

**Housekeeper.** Wanted, position as housekeeper in an institution, small hospital preferred, by a woman of experience. He crences exchanged. Address "Housekeeper," care *The Congregationalist*.

**For Sale** at a bargain, in Auburndale, near Woodland Park Hotel and Lasell Seminary, in best neighborhood, an estate containing house and barn and about two acres of land, with shade and fruit trees. Must sell at once. Address G., 147 Milk St., Boston, Mass.

## THE CONGREGATIONALIST

and Christian World

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### SUGGESTING

The Recorder founded 1816: The Congregationalist, 1846

Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10

IF PAYMENT IS DELAYED, \$3.50 PER YEAR

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ONE OLD AND ONE NEW SUBSCRIPTION, \$5

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## DRESSING BUREAU.

With the present vogue for Brass Beds there is a loud call for Dressing Bureaus to accompany them.

The ordinary bureau will not answer here. It needs a piece that is specially designed for the occasion, and not something that is a fragment of a chamber set. It should be on the general order of a French Dressing Cabinet or "Toilette."

We have completed some Toilettes from new designs, and they are full of beauty. They are finished as carefully as a \$100 Dressing Cabinet. The pattern here shown is offered in four woods—white oak, bird's-eye maple, curly birch and mahogany.

24 x 30 French plate mirror on supports attached by a Tillson fastener. Chiffonniere to match, if desired.



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### A Word of Explanation

Some weeks ago a young man employed as shipper by the Congregational Sunday School and Publishing Society was found guilty of stealing from the house by passing in slips calling for the payment of express on various outgoing and incoming packages in excess of the amount actually required, and pocketing the surplus. As the amounts legitimately paid for express are always large, a few dollars added each day attracted no attention for some time and he continued his dishonest practices till he had taken more than \$1,500, part of which he squandered, but a considerable portion of which remained in his hands. When suspicion was aroused he at first stoutly denied everything; but later, being confronted with proof of his guilt, he confessed and offered to make such restitution as he could. While in the act of turning over some money to the officers who were with him he shot himself through the body, but the wound, though dangerous, did not prove fatal, and after a few weeks in a hospital he recovered.

While in the hospital his case attracted considerable attention, and some daily papers commented on it variously. Certain ones were disposed to criticize the society and hold it responsible in some way for the young man's downfall, and spoke of its action in causing his arrest as heartless and cruel. When the case was called in court, however, the judge took occasion to criticize the society for being too lenient, and assumed, though without reason, that its representatives were seeking to shield the young man in some way from the punishment he deserved. His remarks were evidently based on misleading or insufficient information, since some of the statements he made were without foundation. They have, however, been made the text for several newspaper articles, which, starting from wrong premises, naturally reach wrong conclusions. It is perhaps due to the society to state its position in the matter, so that its friends may not be misled by criticisms either of its severity or of its undue leniency.

Neither the finance committee of the society nor its business manager are attempting to shield the young man in any way whatever. They had him arrested and took measures to secure what they could of the stolen property, since which the matter has been entirely in the hands of the authorities, and the disposition of the case rests entirely with them. The society neither prosecutes nor defends. At the preliminary examination they were ready, and at the real trial they will be ready, to tell all that they know of the matter, and will acquiesce in any disposition of the case that judge or jury may make, trusting only that the disposition of the case may be that which is best both for the young man and for the general public.

### A Bay State Anniversary

The 175th anniversary of the church at Groveland was celebrated June 22. The historical sermon was preached by the pastor, Rev. Charles F. Clarke. The pastors at Rowley and Bradford extended the greetings of these ancestral churches. Former pastors each spoke a few words. In the evening Rev. Calvin M. Clark of Haverhill preached, after which the communion was celebrated. This was quite an old home day.

The church was organized in 1727, and the present edifice was built in 1791; but its last renovation removed all signs of antiquity except two tablets and part of the sounding board. The eleventh bell cast by Paul Revere still fulfills its inscription:

The living to the church I call,  
To the grave I summon all.

The church has had strong pastors and has been influential in the life of the town. One of its ministers, Dr. G. B. Perry, was chief mover in founding the famous Merrimack Academy. The name "Old Ironworks" was given the church in derision by a liberal element just fifty years ago, when its extinction within fifteen years was predicted. Today the memory of its steadfastness endears the name.

F.

# MELLIN'S FOOD

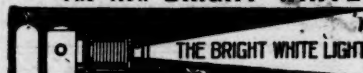
Mellin's Food is not a medicine, but a proper and satisfactory substitute for mother's milk when the natural nourishment cannot be obtained. Because Mellin's Food contains the necessary nutritive elements in the proper proportions and quantities, the infant's development is natural and complete and prepares a foundation for future health and activity.

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LOW EXCURSION RATES TO ASHEVILLE, N. C. "THE LAND OF THE SKY."—The Southern Railway announces tickets on sale Aug. 17 to 19, for one fare for the round trip, good to return until Aug. 25. This attractive resort bears a deservedly high reputation for admirable location, equable climate, bracing air, romantic scenery and charming hotels. Whether summer or winter the Land of the Sky holds out most alluring attractions. Nestled in the heart of the Alleghenies, cradled by the Blue Ridge, it enjoys a climate of its own. Nowhere east of the Rocky Mountains is to be found anything approaching it for spring, summer and fall, and all-year-round retreat. With an average mean temperature of 59°, there is perfect freedom from torrid heat and the terrors of winter's grasp. Her skies rival in their azure tints those of Italy, and there is a vitality and tonic in the atmosphere which make an instant impression on the visitor. It is a region more charmingly beautiful than Switzerland. Here range after range of heavily forested mountains parallel each other like waves of the sea, where interlacing valleys are rich with verdure and flowers, and where silver streams murmur unceasingly. The center and capital of the Skyland is Asheville. It has some excellent hotels. The Battery Park, Kennelworth Inn and Albemarle Manor are all most admirably managed and beautifully furnished. Apply to George C. Daniels, N. E. P. A., 228 Washington St., Boston.

TWO AUGUST TOURS TO THE PACIFIC COAST AT REDUCED RATES VIA PENNSYLVANIA RAILROAD. —The Pennsylvania Railroad Company will run two superior low-rate personally-conducted tours to the Pacific coast by special trains, leaving New York Aug. 2, and visiting Chicago, Denver, Colorado Springs, Salt Lake City, San Francisco, Del Monte (Monterey), Santa Barbara, Los Angeles San José and Portland on the going trip. Returning, Tour No. 1 will run through the magnificent Canadian Rockies by leisurely daylight trips, reaching New York via St. Paul and Chicago on Aug. 31. Tour No. 2 will run eastbound from Portland over the Northern Pacific Railway, and will include the usual six-day trip of the Yellowstone National Park; thence homeward via St. Paul and Chicago, arriving New York Sept. 4. Rates from New York, including transportation, Pullman berth and all meals on the tour except during the five days spent in San Francisco, when Pullman accommodations and meals are not provided: for Tour No. 1, \$200; two persons occupying one berth, \$180 each. For Tour No. 2, \$250, including all expenses through Yellowstone Park; two persons occupying one berth, \$230 each. Full details may be had upon application to George M. Roberts, Passenger Agent, New England District, 205 Washington Street, Boston.



## Unusual Features of Church Work

First Church of Springfield, the largest in Massachusetts, has organized a historical society with a view to preserving photographs, curios, sermons and other documents bearing upon the life of church and town.

The Endeavor Society of Hollis, N. H., "mindful of what it has received from its elders and desiring to keep in close touch with them," for the last eight years has given an annual reception to all persons in town who are seventy years old or over, the invitation including husbands and wives of the septuagenarians.

St. Albans, Vt., has a Boys' Messenger Corps, only regular attendants at Sunday school being eligible to membership. The same church has a Calendar Club, which purposes to raise \$500 toward purchasing the parsonage—this, in addition to \$1,500 assumed by the Ladies' Aid.

Danielson, Ct., has a church treasurer who for fifty years has never failed to pay the minister's salary by the first day of the month, and often has been known to pay it a day or two earlier.

First Church of Germantown, Philadelphia, has a Noonday Prayer Circle, the names of members being kept secret, though the number is announced from time to time. A committee of ladies connected with the Aid Society keeps careful watch of new houses in this field and makes sure that no family moving into the neighborhood falls of a welcome and an invitation to the services. An Ushers' Union and a bicycle club are other features here, the "runs" of the latter being announced on the "monthly schedule" issued by the church.

San Bernardino, Cal., has young lady ushers, with a view to providing a homelike atmosphere for those without a church home, who are likely to go where the welcome is most cordial.—Bethlehem Church, Los Angeles, has a bathhouse which has provided baths for 18,000 people the past year.

## Principal Cheney's Death

Rev. Russell Lea Cheney died at Endeavor, Wis., June 8, having suffered since November, 1900 from the effects of a hemorrhage of the brain caused by overwork. As principal and financial agent of Endeavor Academy he built his life into the school, beside which he was buried.

## PRESSED HARD.

### Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

Mr. C. C. Wright, superintendent of public schools in North Carolina, says: "My mother, since her early childhood, was an inveterate coffee drinker and had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach."

Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum Food Coffee. I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

Mr. Cheney had been a pastor, home missionary, academy builder and principal. He was born in Emerald Grove, Wis., in 1850, and was educated at Beloit College and Chicago Seminary. In 1876 he was ordained, and preached for nine years at Bloomington, Wis., and three at Prairie du Chien. He then engaged in general missionary work in southern Wisconsin, holding gospel tent services in churchless towns. In this tent was organized the little church society and Christian Endeavor which gave its name to the village of Endeavor. Later came the academy. In 1898, at a financial crisis in the life of the school, Mr. Cheney accepted the presidency and worked with untiring zeal until his death. His was a noble and faithful life.

## Closing Meetings of Congregational Clubs

These are often among the pleasantest of the year, the presence of ladies in evening dress or outing costume, as best befits the place, adding to the atmosphere of festivity. The Lowell Club, meeting with the Trinitarian Church, enjoyed an organ recital by Miss Alice L. Frothingham, with singing by members of the children's choir, followed by a fellowship meeting with addresses by representatives of eight denominations.—The Connecticut Valley Club held its June festival and outing at the Summit House, Mount Tom, where it discussed Sunday Observance.

The semi-annual meetings of the Berkshire Club always bring together large numbers of clergy and laymen. The June occasion was distinguished by two remarkable addresses: one by Rev. G. L. McNutt, who set forth graphically and impressively the duty of cultured and Christian people of a community toward the working people and those deprived of the benefits of education; the other by Dr. A. H. Bradford, who spoke on Congregational Problems.

The Central New Hampshire Club, meeting with First Church, Concord, heard Rev. H. R. McCartney on The Return to Natural Theology. Hon. John Kimball was chosen president.—The Ashuelot Club held a picnic meeting at Wheelock Park, Keene, with an address by Rev. G. H. Reed on Patriotism.

Passumpsic Club, meeting at Barton, Vt., listened to addresses from J. W. Sault of St. Johnsbury on Tendencies of the Press; from C. F. Ranney on The Overworked Layman; and from Prof. John Lord of Dartmouth on Limits of Personal Liberty.

The 400 members and guests of the Providence Club, at its summer festival, were favored with an address by Dr. S. Parkes Cadman on City Evangelization.

The Club of Springfield, O., closed the season with an enthusiastic meeting. Monthly gatherings have been held, with papers and discussions—usually lively—on the general theme, Present Social Conditions in Our Country, variously presented under socialism, Paupers and Criminals, the Laborer, Taxation, Capital, the City, Education, and The Relation of the Church to Social Conditions. Employers and employees have met and had full and frank discussion. The club has been the means of deepening the interest of those in the church, of promoting fellowship and of drawing in outsiders.

## Resolutions on the Death of Rev. Samuel Linton Bell

Whereas, In the wisdom of him whose ways are past finding out, it has pleased our Heavenly Father to remove from us our beloved pastor, Rev. Samuel Linton Bell, whose broad scholarship, quiet benevolence and sympathetic character have endeared him to us all, and whose service in the high calling of our Lord and Master Jesus Christ, whose servant he was, has commanded the love and respect of all who knew him; therefore,

Resolved, That by his death this church and parish have lost a consecrated and faithful pastor, the town a good citizen and conscientious counselor, the community one of its most efficient moral forces, an exemplary husband and a wise and just father; and be it further

Resolved, That, in commemoration of his life's work and worth, which was to all a benediction, these resolutions be inscribed on the Records of the First Congregational Church and Society of Marblehead, and that a copy of the same be sent to his family. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Adopted at a meeting of the First Congregational Church in Marblehead on Thursday evening, June 19, 1902. DANIEL APPLETON, Clerk.

## THE NEW THOUGHT

Bremner's Butter Wafers afford the better way to a better menu. They are exceedingly delicate, always fresh and crispy, uniform in flavor and condition—to be served at any meal, with anything that you would like made better.



NATIONAL BISCUIT COMPANY.

## Libby's Sandwich Meats

Are so much better, so much more convenient, and so entirely without waste, that once trying them, you will never be without them. Ready-to-serve, in key-opening cans.

Libby's Atlas of the World, with 32 new maps, size 8x11 inches—the practical home Atlas—sent anywhere for five 2-cent stamps. Our little book, "How to Make Good Things to Eat," free.

Libby, McNeill & Libby, Chicago

## Kitchen Utensils

HAVING THIS TRADE MARK



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## NO POISON

Has ever been found in the enamel of Agate Nickel-Steel Ware.

The BLUE LABEL, Protected by Decision of United States Court, pasted on every piece,

PROVES IT. If substitutes are offered, write us.

New Booklet Free. Agate Nickel-Steel Ware is sold by the leading Department and Housefurnishing Stores.

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2326 and 2328 Washington St., Adjoining Dudley St. Terminal Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

## Record of the Week

## Calls

BROOKS, RAYMOND C., Pilgrim Ch., Oakland, Cal., to First Foreign Ch., Hilo, T. H. Declines.

CUTLER, FRED'K M., after a year's pastoral service at Ashland, Mass., to remain without limitation of time. Accepts.

DALTON, JOHN J., recently of Valley City, N. D., to Oklahoma, Okl. Is at work.

ELKINS, WENDELL P., Wareham, Mass., to Bath, N. H. Accepts, to begin work Oct. 1.

EWING, CHAS. E., of A. B. C. F. M., to be acting pastor at Unionville, Ct. Accepts. He continues connection with the mission board, with furlough extended a year.

HERZOG, JACOB, Oberlin Sem., to Prescott, Wis. Accepts.

HERBERT, EBENEZER, lately of Hammond, La., to Lake Charles—a repeated call.

HOUSE, ELWIN L., Free Evan. Ch., Providence, R. I., to First Ch., Portland, Ore. Accepts.

LASH, ABRAHAM H., Pottersville, Mich., to Dundee. Accepts.

McCORD, ARCHIBALD, Saylesville, R. I., to Plymouth Ch., Providence.

MORSE, MORRIS B., Fairhaven, Wn., to Pleasant Valley and Ferndale. Accepts.

NAYLOR, B. DENT, Grass Valley, Cal., to Haywards. Accepts.

NORTON, MARY E. D., Oberlin, O., to Nelson.

SAVAGE, JOHN W., Bristol, N. H., to Greenfield. Accepts.

SCARBOW, DAVID H., recently of Centralia, Kan., to Atwood, McDonald, Herndon and vicinity. Accepts.

TAYLOR, FRED'K C., Hyde Park, Vt., to Thorndike, Mass.

TEDFORD, J. E., Saginaw, Mich., to Crystal and Butternut.

UNKER, SAM'L, Brodhead, Wis., to Kiowa, Kan. Accepts.

WHITE, RALPH H., Yale Sem., to Cummington, Mass. Accepts and is at work.

WILSON, JOHN C., after a year's satisfactory service as assistant pastor at South Ch., Brooklyn, N. Y., to the permanent position of junior pastor. Accepts.

## Ordinations and Installations

ARTHUR, CHAS. W., of Black Creek, N. Y., June 24. Sermon, Rev. H. L. Burnham; other parts, Rev. Messrs. H. E. Gurney, V. P. Mather, Edward Roberts, S. W. Haven.

BOOTH, H. C., of German Ch., Fall Creek, Ill. Parts were taken by Rev. Messrs. S. H. Dana, D. D., N. L. Burton, W. H. Collins, D. E. Todd.

HALBERT, LEROY A., Chicago Sem., of Berea Ch., Chicago, June 19. Sermon, Prof. W. D. Mackenzie; other parts, Rev. Messrs. A. J. Francis, A. O. Young, H. C. Barnes, Sydney Strong, A. M. Brodie.

HOFFMAN, CHAS. A., of Deerfield, Mass., June 26. Sermon, Rev. C. E. McKinley; other parts, Rev. Messrs. J. A. Pogue, W. N. Dean, Lyman Whiting, E. F. Hunt, C. H. Watson, D. A. Hudson.

LEMMON, CHAS. H., rec. p. North Ch., Cleveland, O., June 18, in connection with the recognition of the new North Church.

PRATT, JOHN R., associate pastor Waverly Ch., Jersey City, N. J., of Tompkins Ave. Ch., Brooklyn, N. Y. Sermon, Dr. E. P. Ingersoll; other parts, Rev. Messrs. H. S. Pratt, W. A. George, L. L. Taylor, S. W. King, C. T. Baylis and Dr. Washington Choate.

SCOTT, DARIUS B., of Lancaster, Mass., June 26. Sermon, Rev. D. A. Newton; other parts, Rev. Messrs. Wayland Spaulding, J. H. Ross, Dwight Goddard and Drs. G. M. Bartol, C. M. Bowers, W. W. Jordan.

## PROPER FOOD

## Better Than Ocean Breezes.

It makes a lot of difference in hot weather the kind of food one eats.

You can keep the body cool if you break-fast on Grape-Nuts, for in its pre-digested form it presents the least resistance to the digestive organs and contains as much nutriment as heavy body heating food, such as meat, potatoes, etc.

Grape-Nuts is probably entitled to the claim to be the most perfectly adapted food for human needs now extant. The meat eater and vegetarian are alike charmed with its crisp taste, the delicate flavor of the grape-sugar and the nourishment to body and brain, while the housewife is attracted by its being thoroughly cooked at the factory and obtained from the grocer ready for instant use with the addition of cream, making it a cool, delicious dish, requiring no hot stove and cross cook on a hot morning.

When Grape-Nuts and Postum Food Coffee constitute the summer breakfast with the addition of a little fruit, it is not necessary to seek the ocean breezes for comfort, for external heat is unnoticed when internal coolness from proper food is felt. The recipe-book in each package of Grape-Nuts gives dozens of delicious dishes.

STAHL, KARL L., Chicago Sem., of German Ch., Crete, Neb., June 17. Sermon, Rev. S. H. Schwab; other parts, Rev. Messrs. Alex. Sufka, G. L. Brakemeyer, Gustave Henkelmann and Prof. Wm. Jilison.

THAYER, CHAS. S., of Union Ch., Providence, R. I., June 20. Sermon, Rev. Melancthon Jacobus, D. D.; other parts, Rev. L. H. Thayer, Drs. J. J. Vose and Wallace Nutting. Dr. Thayer has accepted call to be librarian and professor of bibliography at Hartford Sem.

TIPPET, E. H., of Calvary Ch., Montreal, Can. Parts were taken by Rev. Messrs. Hugh Pedley, W. A. Taylor, J. L. George, Drs. E. M. Hill and W. H. Warriner.

WIMAN, GUSTAF, of Swedish Mission Ch., Brooklyn, N. Y., June 11. Sermon, Dr. E. P. Ingersoll; other parts, Rev. Messrs. Otto Nelson, C. E. Peterson, C. H. Chase, W. S. Woodworth, C. G. Ellstrom, J. C. Wilson.

## Resignations

BAINTON, J. H., First Ch., Vancouver, B. C.

HABIBICK, JOHN D., Third Ch., Los Angeles, Cal. He expects to enter evangelistic work.

McMILLAN, PETER, Edwards Ch., Northampton, Mass.

RAYMOND, FRED'K W., Bridgewater, Ct.

WHITE, WM. D., Phoenix, Ala.

## Dismissals

MITCHELL, GEO. W., Franklin, Neb., to work for the endowment of Franklin Academy.

## Churches Organized

CLEVELAND, O., North, rec. 18 June, 58 members.

FITCHBURG, MASS., Finnish, 13 June, 80 members.

Rev. Andrew Groop, pastor.

MARION, ILL., rec. 16 June, 38 members.

## Summer Supplies

ANDERSON, SAM'L, at Germantown, Neb.

KENDALL, R. R., dean of Rollins College, Winter Park, Fla., stated supply at Mem. Presb. Ch., St. Augustine.

KIRBY, J. EDWARD, Atlanta, Ga., at Independent Presb. Ch., Savannah.

PRITCHARD, ARTHUR, Union Sem., at United Ch., East Providence, R. I.

SEABURY, JOSEPH B., Wellesley Hills, Mass., at Manchester, Vt.

## Personals

CADY, GEO. L., Iowa City, Ia., has been appointed lecturer on sociology in the State University, in addition to the regular pastorate.

CRUZAN, JOHN A., closes his work at Hilo, T. H., July 6, and will sail the 10th for San Francisco.

DODGE, A. CARLETON, Vershire, Vt., will rest for three months, occupying the parsonage and boarding the student supply.

PEDLEY, J. W., of Toronto, Ont., has had his salary increased \$300.

SMITH, HOWARD N., has begun active work in Oregon as superintendent of the C. S. S. and P. S.

YARROW, FLORENCE R., pastor's asst., Central Union Ch., Honolulu, T. H., left for San Francisco June 21. She will spend part of her ten weeks' vacation at her old home in New England.

## Material Improvements

DEER PARK, WN. A parsonage in process of erection.

HOUSATONIC, MASS. Parsonage completed.

LOS ANGELES, CAL., Pico Heights. New church lot purchased and parsonage soon to be erected.

OMENA, MICH. Addition to the edifice completed.

PORTLAND, ORE., Mississippi Ave. Improvements costing \$400 made in church and parsonage.

SAGINAW, MICH., Genesee St. Large building purchased to be fitted up as chapel.

STOCKBRIDGE, MASS. Parsonage being enlarged and a chapter house for the Brotherhood of Andrew and Philip being erected.

## Debts Paid

CINCINNATI, O., Storrs, free of debt for first time, celebrated with jubilee, June 15, with addresses by Dr. J. G. Fraser and neighboring ministers.

SPOKANE, WN., Plymouth, for first time free of interest-bearing debt.

## Anniversaries

GREENVILLE, MICH., Rev. F. B. Curtis; the 50th of organization, June 5. All the living ex-pastors took parts: Rev. Messrs. J. N. Taft of Brooklyn, A. M. Hyde, D. D., of Toledo, F. W. Hodgson of Orange, N. J. Also, two ministerial sons of the church, Rev. Messrs. C. S. Patton of Ann Arbor and W. E. Stevens of Portland, Mich.

WEST SPRINGFIELD, MASS., 206th of organization and centennial of dedication of the edifice, June 22.

## Dedications

CHEBOYGAN, MICH., a \$9,000 church building.

JANESVILLE, WIS., Kimball organ, the gift of David Jeffries, in memory of his wife and son; dedication preceded by delightful concert of classical music.

LAKE MILLS, WIS., Rev. W. A. Shaw; new edifice and new organ June 2-4.

## Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607, Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Staddon, Treasurer, 704 South Street. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kellogg, Treas.; J. George Hunt, Sec., 101 Townsend St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. For action may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. A. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

NATIONAL COUNCIL OF THE MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council).—Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Field Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.; Secretary, Edwin H. Baker, Greenwich, Ct.; Treasurer, Rev. Samuel B. Forbes, Hartford, Ct. Form of Report. "I give to the Trustees of the National Council of the Congregational Churches of the United States—dollars, to be used for the purpose of Ministerial Relief." All correspondence should be addressed to Mrs. N. H. Whitteley, 155 Wall St., New Haven, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes The Congregationalist and Christian World, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

DELIGHTFUL SUMMER TOURS.—With a tempting list of fifty four short tours to the finest resorts of New England, New York State and Canada, and several longer trips to the wonderful Yellowstone National Park, Colorado, Utah, California, etc., the Raymond & Whitcomb Company are fully prepared to meet the demands of the most fastidious seeker after summer recreation. Their circulars giving full particulars may be had free of cost by addressing Raymond & Whitcomb Company, 305 Washington Street. A special California tour for Aug. 1 is announced.

DIMINISHED VITALITY.—Some people talk very flippantly about diminished vitality. They don't stop to think that vitality is the principle of life—that it is something on which everything on which every function of their bodies depends. Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitalizer.



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<b>ONE FARE ROUND TRIP</b> \$2.00 for Membership Association	<b>SPECIAL</b> N. E. A. <b>TRAIN</b> From Boston, <b>9.50 A.M., JULY 5th,</b> FOR <b>MINNEAPOLIS</b> via B. & M., C. P. Ry., M., St. P. & S. S. M. Ry., <b>SOO LINE</b> Day Coaches and Sleeping Cars. Entire Train Through <b>WITHOUT CHANGE</b> There will be a rush for locations on this train. <b>REGISTER EARLY</b> Full particulars, H. J. COLVIN, 304 Washington St., Boston.
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## VERMONT'S THE PLACE IN THE SUMMER TIME

\$4 to \$10 a Week

Send 4c. stamp for new illustrated 200-page guide book to resorts in the Green Mountains and on shores and islands of Lake Champlain.

T. H. HANLEY, N. E. P. A.,  
Central Vermont Ry., 306 Washington St., Boston.

## Picturesque Lancaster

On the summit of a gentle rise of land in the center of this beautiful old town, 1 1-2 hours from Boston, is the

## Lancaster Inn

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MAY 30

NEWLY  
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## "UNDER THE TURQUOISE SKY."

This most fascinating description of Colorado will be sent free by JNO. SEBASTIAN, 6. P. A., Chicago, Rock Island & Pacific Ry., Chicago, Ill. Also "Camping in Colorado" free if you want it. Gives full details for the inexperienced. Ask for information of the Rock Island cheap rates to Colorado.



## CHURCHES

Book of about 50 designs and floor plans sent free to pastors or secretaries of building committees contemplating building.

OMEYER & THORI  
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## The City Y. M. C. A. and the Bible

The Y. M. C. A. has been quick to recognize and foster the increased interest in the Bible manifested in the last few years. The International committee has outlined and circulated plans for systematic courses in progressive Bible study, and these courses are widely used, with modifications to suit local conditions. The plans consider the needs of those who know practically nothing of the Bible and of those who wish to become trained leaders in Sunday school work, as well as of all shades of knowledge between the two. The classes are open to all men and a small registration fee is charged. In some cities the hour of meeting is from 6.30 to 7.30 and a simple dinner is served, costing ten or fifteen cents, so the classes do not interfere with business or social engagements. Monday noon lectures are features of the Bible work in Chicago, and courses have been given by such authorities as Prof. C. R. Henderson of Chicago University, Prof. G. L. Robinson of McCormick Seminary, Prof. M. S. Terry of Garrett Institute, Prof. G. A. Coe of Northwestern University, and Prof. H. L. Willett of Chicago University.

In Brooklyn Dr. G. E. Dawson conducts a normal class for parents and teachers, which aims to further the work done in the regular classes. There are also boys' Bible classes, which take up such subjects as the Men of the Bible and the Life of Christ, Travels of Paul and Modern Heroes. Hand books are issued by the International committee and by many local associations, containing sufficient information and references to enable individuals to pursue these courses without the aid of a teacher, and giving lists of reference books which cannot fail to prove widely suggestive.

## The Ten Commandments for Summer Boarders

1. Thou shalt not think of thyself as a superior being to the country folk.
  2. Thou shalt not think thyself irresponsible in the house of the stranger.
  3. Thou shalt not take little boys away from Sunday school for mountain guides, nor thy teacher from her class to cook thy Sunday dinner.
  4. Thou shalt not take the name of the Winter which the Lord thy God hath made for the country, in vain; neither shalt thou blaspheme his works, nor say it must be awful in the winter.
  5. Thou shalt not read "summer literature," if it cause thy brother to stumble, nor in any case donate it to a country library, nor leave it to the children of thy host.
  6. Thou shalt not sit in thy neighbor's front yard without introduction to thy neighbor, nor count his apples, or melons, or pumpkins, to steal them, nor anything that is thy neighbor's.
  7. Thou shalt not entice country boys and girls to the city, nor discourage them about hard work, nor tempt them with the root of all evil.
  8. Thou shalt not distribute flattery and taffy without knowledge to country people.
  9. Thou shalt not pay \$10 a week for board, for the Lord thy God knoweth that none of his creatures needeth so much wholesome stuff and service except he be a helpless invalid.
  10. Thou shalt not go into the country for thyself alone.
- And I give you a new commandment, that city and country love one another.  
—Rev. E. P. Pressey, in the Transcript: abridged.

## Cures Nervous Headache— Horsford's Acid Phosphate.

It removes the cause by quieting the nerves, promoting digestion and inducing restful sleep.

## LOANS TO THE THRIFTY

residents of Salt Lake City and valley are remunerative and safe. They borrow to build homes, bring new land under cultivation, invest in live stock, etc.

Fourteen years of success in supplying conservative capitalists with high grade first mortgage securities warrants us in soliciting correspondence from parties having money which they desire to invest in real estate securities of unquestioned safety. The charges for our services are moderate. References given.

All Correspondence Promptly Answered.

F. E. McCURRIN & CO.,  
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## WESTERN LANDS.

If you have lands for sale, send descriptions. We sell thousands of acres and may sell yours. No sale, no charge.

## SIX PER CENT NET.

Have you idle money? We can net you six per cent on sound, first mortgage security. Safe as Government bonds. 25 years experience. Highest references. For full information address,  
PERKINS & CO., Lawrence, Kansas.

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assurance are two very different things. A Fire policy may mature. A Life policy must mature if kept in force. Both furnish protection, but a Life policy on the Endowment plan furnishes an investment, as well as protection.

Here is the result in  
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No 241,049, for \$5,000,  
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45 in addition.

Send this coupon for particulars.

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Please send me information regarding an Endowment for \$..... if issued to a man.....years of age.

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FOR OVER 65 YEARS THE LEADERS  
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We clip the following from one of the Religious  
Weekly issues:

"TELL THEM THEY'LL LOSE YOU IF THEY  
REFUSE YOU."

"If there are any of our readers who have not yet tried the  
Ferris Hams and Bacon, we earnestly urge upon them to do so.  
We are able to give personal testimony to the superior quality of their  
goods. To use them is to refuse any but them thereafter. If your  
Market does not have them, follow the maker's advice—insist upon  
the Ferris Brand, and any good Dealer will provide them rather  
than lose your trade. The darkey's love song comes in aptly here:

"Honey, you'll lose me  
If you refuse me."

"The good Grocers won't refuse you, for they don't want  
to lose you."

## "Marvelous are the Wonders

of time" and Life Insurance. The few hundred  
dollars invested annually, growing year after  
year to the matured Endowment of Thousands,  
is a great satisfaction to the policy-holder.

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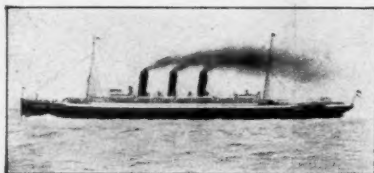
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DEPT. 59.



## Ho! For the Holy Land and the Orient

65 Days of Luxurious Travel in Mediterranean Lands,  
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"KAISERIN MARIA THERESIA"

will make the complete round trip, including stops at  
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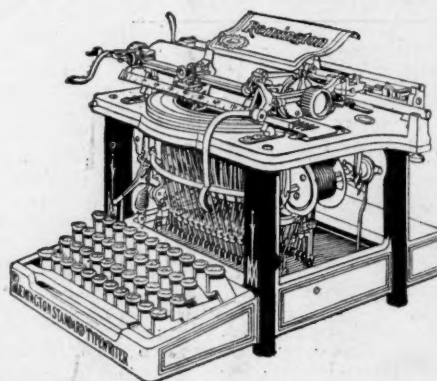
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